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TOWARD A CHRISTIAN AMERICA

HOME MISSIONS THE CHRISTIAN IDEAL FOR AMERICA

By Mrs. R. T. M. McGill, Morgan Hill, California

IS the Great Commission old-fashioned? Is it out of date? Or is the trouble with us, the professing Christians of America? Christ's last message was undoubtedly His most important. He knew He was soon to leave this earth and naturally wished to inspire His followers to go on with the work He had started. Note the wording of the Great Commission as the various authors give it: Matt. 28:18-20; Mark 16:15; Luke 24:46-49; Acts 1:8.

Our commission is to preach and teach the gospel to *every* creature. His command is to begin with our next door neighbor, right at home in Jerusalem. Some may say, "America is already a Christian nation and there is no longer need of Home Missions." It is true that Home Missions in early days was largely frontier work; it meant establishing Sabbath Schools and Churches in communities where there was no Church. It was a gradual moving westward with the gospel until the Pacific was reached. "In 1890 the government announced the disappearance of frontiers." But is the Home Mission task completed?

What is meant by Home Missions? Dr. J. C. Broomfield of the Methodist Church says, "The man or woman who has been saved and can tell others about it and that is missions." "Our leaders tell us that there are 25,000,000 people in the United States, over 13 years of age, unevangelized. They say that one-third of our population is not in touch with the Church, and that millions of children and youth are not in touch with any organized religious activity." What a challenge for Home Missions in America! What an opportunity for Christian people to obey the Great Commission!

Where are these unreached millions? Are they segregated in communities where a missionary may be sent to open a Sabbath School and erect a Church? No. They are your next door neighbors and mine. They are living in the field of every Church in America. Church awake! Every

Church in America should be a home mission church reaching the unsaved in its midst.

Some are doubtless saying, "Didn't you read the article in the July *Christian Herald* showing more than a million gain in church membership in 1934? If the total church membership in the United States is 62,035,688 with more than a million gain during the year, this means that one in every 62 Christians won a soul to Christ during the year. Church awake! What were the other 61 Christians in every church doing during the year? Marking time? Entertaining? Asleep? Too busy? Enjoying the pleasures of the world?

What was the gain in membership in our own United Presbyterian Church during 1934? Let us bravely face the figures. The Minutes of the Seventy-seventh General Assembly state: "As the books close March 31st there is a decrease of 316 over last year, leaving the total membership at that date of the Church in America 179,338." It is true the Easter accession of nearly 3,000 counts on the year 1935 and if Easter had only come in March we could have patted ourselves on the back and said, "See our gain in membership for the year!" Church awake! We failed miserably to carry out the Great Commission of our Lord in 1934. "Go ye—preach—teach—every creature."

What are we doing about the Great Commission in 1935? Church awake! Every one of our 875 United Presbyterian Churches in America must be a Home Mission Church reaching our unsaved neighbors. It was the 144 Home Mission Churches in 1934 who won the largest number to Christ. In these Churches of 15,551 members, 1,031 accepted Christ, or one out of every 15 Christians won a soul to Christ during the year. What are these Home Mission Churches doing that the rest of us are failing to do? How can every Church become a Home Mission Church? How can Home Missions be the Christian ideal for America?

Three definite methods of approach may be worked out by every Church in America. I—Reaching the unchurched children of America; II—Leading the young people of high school and college age to accept Christ and live the Christ-like life; III—Winning the fathers and mothers of our land to accept Christ as their personal Saviour.

I—In reaching the unchurched children of America a beginning has already been made through the work of Rev. J. Campbell White and his Committee appointed by the last General Assembly. They tell us that half the children in America are unchurched. "That means that of the 34,000,000 boys and girls of school age only 17,000,000 are receiving anything definite in the way of Bible instruction or Christian guidance. If we would exclude those of high school age we have about 13,000,000 boys and girls under 13 years of age outside any church influence. "What a challenge to every one of our 875 United Presbyterian Churches! There isn't a woman in our missionary societies who cannot be used by our Master in some way in reaching these millions of children. Some one has said, "If the children be won, the next generation is already won." "The revival that is needed most of all, the revival that will bless the

world with permanent results in individual and social transformations, is a revival which is *child centered.*"

How may these millions of children be reached? First of all there should be a survey of every community to find out who these children are. Then great effort should be made to interest them in the Sabbath School. Members of the Missionary Societies—are you teaching in the Sabbath Schools? Are you spending time, much time, in the preparation of each lesson? Are you showing through every lesson the love of God and the plan of salvation? Are you spending time during the week cultivating friendship with your boys and girls and helping them to do some form of Christian service? Are you calling in the homes of the members of your class trying to lead the families to Christ? Our Sabbath Schools are suffering from a tremendous amount of poor teaching and half-hearted consecration on the part of many teachers. Otherwise there would not be millions of children unchurched in America.

The Sabbath School cannot solve this problem in full. These children must be saved to the Church if there is to be a Church of tomorrow. Instead of the great exodus from the Church at the close of Sabbath School of pupils and too often alas! of teachers and adults, there must be developed the feeling of responsibility for church membership. The Church must exist for the saving of souls and souls must be saved to keep alive the Church established by our Lord and Master and his followers. Perhaps the "Unified Morning Service" will solve this problem but it must be solved.

Four methods have been summarized by Rev. J. Campbell White for teaching these millions of children: 1—Expand and strengthen our church schools; 2—Get competent Bible teaching into the public schools of your community, on an elective basis, wherever legal and possible; 3—Help to enlist and train Christian leaders for a million groups or clubs of boys and girls of ages 4 to 18; 4—Multiply vacation schools many fold, to use profitably the leisure time of millions of children.

II—What of the second group of unsaved in America—our high school and college students? Statistics tell us that there are 53,000,000 young people under 25 years of age of whom less than one-third have had any religious instruction. We are also told that the largest single age group of criminals is the 19-year-old group. The Duke of Wellington once said, "Educate children without religion and you make a race of clever devils." This is what America is busy doing.

In our Sabbath Schools it is the high school age where the great leakage begins. More trained, consecrated leadership is needed to hold our high school boys and girls. At this age if they become thoroughly converted, really accept Christ as their personal Saviour, they are a power for Christianity all through college days and throughout life. Our Young People's Societies are aiding a great deal, for last year 960 accepted Christ in the older societies and 642 in the Intermediate societies. The great need in many churches is for men and women will-

ing to devote time and energy in sponsoring young people's societies. Probably few churches exist where another age group of young people could not be formed if there were only the proper, consecrated leadership.

In our Colleges what per cent of the students are professing Christians? In one study it was found in University life that, from the country, 60 out of a hundred students were church members while, from the cities, 82 out of a hundred were members. Church awake! Our rural young men and young women need Christ! And we know there are hundreds of young people in every city unsaved.

What of the foreign students in our colleges and universities? In these days of retrenchment and crisis in the foreign mission work of all denominations surely God is calling us to Christianize students coming to us and send them back to their native lands on fire for Christ to win their own people.

What are our Christian college students doing during summer vacation and after graduation? Are they using their trained talents in the Master's service through the Church, or is the Church failing to enlist their interest? Rev. J. Campbell White suggests a great service college students may render in forming clubs of boys and girls, in spending several hours with them each week in handcraft work, supervised play, but most of all in definite Christian instruction. President H. A. Kelsey of our College at Sterling, Kansas, reported at the last General Assembly that 34 of the best students of Sterling College had signed the Declaration of Purpose: "It is my prayerful purpose to lead at least 10 boys and girls into real trust in Christ as Friend and Saviour through being a leader of one or more boys' or girls' clubs which I hope to organize. It is also my purpose to help in all possible ways to extend that knowledge and experience of Christ to all children and youth in America."

III—The third group to reach in our great Home Mission work in America is the fathers and mothers, the men and women with whom we associate in civic and community life. Here lies our most difficult task and yet the most challenging. In the Acts of the Apostles we read of their obedience to the Great Commission and thousands were converted to the Christian faith. "We cannot but speak the things which we have seen and heard," (Acts 4:20) was their courageous reply to their tormentors. Gibbon "assigns as one of the principal causes explaining the rapid spread of Christianity in the Roman Empire the fact that each convert regarded it as his greatest privilege and responsibility to disseminate among his acquaintances the inestimable blessings he had received."

Today, how many of us must confess that we have never spoken to another about Christ? We will worship, sing, pray, give, serve at a social, do anything rather than talk with a neighbor about Christ. All around us there are men and women who are disappointed and dissatisfied. They may have all they can desire of material things, or they may be struggling in the depression. We have a Christ who can satisfy their deepest longings and make a

life a glad, happy, new thing for them. A quiet and simple word spoken for Christ has changed many a life. Let us no longer leave this to the ministers, evangelists, and preachers. Christ said "Go ye", not "Go preachers and evangelists".

Let us pray that we may witness each day for our Saviour. What excuse have we as Christian women in America for attending P.T.A. meetings, Civic Clubs, and other community gatherings if we do not speak to some one about our Saviour? What an opportunity is ours if we would only use it! Church awake! Every one of us should be actively engaged during this year in leading children, young people, or adults to Christ. Each person is especially endowed with talents for working with one of these age groups. Ask for guidance! Ask for power! Then, "Go ye"! Our Churches will become Home Mission Churches—the Christian ideal for America—when the individual members become home missionaries. Church awake! Members awake!

UNITED PRESBYTERIAN PIONEERS OF THE NORTHWEST

By Dr. and Mrs. W. A. Spalding, Vashon, Washington

WHEN the editor of *The Womens Missionary Magazine* requested "a Favor" in the form of an article regarding the United Presbyterian Pioneers of the Pacific Northwest, our first reaction was—Pioneers?—they are not within our range of vision. The people we knew were just common-place Christian folks. Then on second thought, we recalled the emotion that was aroused, forty-five years ago, when we were permitted to come face to face with men and women of the pioneer stock, who, coming into the "Oregon Country", where a whole section of land could be home-steaded, had not failed to bring along their Christ, and Church devotion, but among their first activities arranged for the establishment of the home church in the new community.

Many names come to mind. Some ministers and families who, naturally were leaders, but many others who courageously and sacrificially supported the leaders and made possible the blazing of the trails which developed, later, into the highway for our God,—surely these people may be rightly called Pioneers.

In the brief space of this paper we could not simply name these Pioneer families and leaders, much less give the graphic story of the devotion to their Lord, and the personal sacrifice made that their communities might be religious centers. We will, therefore, without favoritism or prejudice present a few names with incidents that are to us somewhat appealing.

The Rev. Wilson Blain, of the Associate Reformed Church, came to the Oregon country in 1848, being among the first of the ministers of that church to arrive. He located at West Linn on the Willamette river about fifteen miles up-river from the present city of Portland. He began the publication of a newspaper, *The Spectator*, the first paper of the

Northwest. At the same time he organized a preaching station across the river on the east side, at Oregon City, where he held services every Sabbath. There were no bridges and probably no ferry boats, nevertheless he carried the work on each side the river just below the Willamette Falls.

About 1852 he moved southward, near Brownsville, where he secured a government claim, four eighties, stretching two miles, from Brownsville south to Union Point, at which place he built a church on his acquired land, a beautiful site overlooking the valley and the coast mountains to the west. In 1928, with some visiting church officials from the east, we made a trip to the old Union Point church site and located the foundation stones, still in place, giving us the outline of the building. The place seemed sacred, as we recalled the history of the past half century, and with throbbing hearts, a brief memorial service was held, and a small foundation-stone souvenir was carried back to Albany. On another occasion with our S.S.M., Dr. M. E. Dunn, we visited the Blain home site and orchard; the buildings had all disappeared. Our S.S.M. was induced to lay aside his official dignity and shin an old pear tree, that had been planted by Rev. Wilson Blain, and saw down a limb, from which, when properly seasoned, was made a gavel. In 1929, this gavel was presented by the writer, then the retiring moderator, to Dr. John McNaugher, the newly elected moderator of the General Assembly. I am informed that it is now in the church archives in Pittsburgh, Pa.

For three terms, the Rev. Wilson Blain served in the Oregon state legislature, and left a record of being a leader in establishing the public school system, but this public service did not lessen his activity in the work of the church. The matter of church Union was a live question among the ministers and people of both the Associate and the Associate Reformed churches in the new, developing country. The Associate presbytery was organized, but although there were four ministers of the Associate Reformed Denomination, no Presbytery had been formed. They were simply missionaries acting under appointment of the *Board of Foreign Missions*. Consequently on October 19, 1852, being the day before the subject of Union was to be officially considered, the Ministers of the Associate Reformed Church with Elders from their station groups, met at Union Point to organize themselves into a presbytery. The new presbytery was formally opened with a sermon by the Rev. Wilson Blain, long spoken of as a wonderfully inspiring message. His text was Josh. 3:5: "Sanctify yourselves, for tomorrow the Lord will do wonders among you". And so it was. For on the morrow the two Oregon presbyteries, the Associate, and the Associate Reformed, became "The United Presbyterian Church of Oregon". And doubtless had much influence toward hastening the national union which was formed at Pittsburgh, Pa., six years later.

The ministerial roll was: Rev. James Worth, Moderator; Rev. Wilson Blain, Clerk; Rev. James P. Millar, Rev. Thomas Kendall, Rev. Jeremiah Dick, Rev. Samuel G. Irvine and Rev. Steven D. Gager. Elders recognized were Dr. W. B. Mealey,

John Findley and Thomas Henry.

The Blain name has been, and is, a mighty influence in the Christian, and business community. Leighton E. Blain, oldest son of Rev. Wilson Blain, was a favorite Bible School teacher in Albany, among the boys. There are men in all denominations today that revere his memory as their teacher. *"The L. E. Blain Clothing Company"* is today a sign on the main business street of Albany, Oregon, that has been there for sixty years. Mrs. L. E. Blain's work in the W.C.T.U. and through it in founding the only Protestant Orphans' Home in Oregon, can only be mentioned.

Among the representatives of the Associate church was the Rev. T. S. Kendall, D.D. Because of his outspoken opposition to the liquor traffic, he was rewarded with a coat of tar and feathers in Kentucky. Coming to the northwest he labored zealously, preaching the gospel from California to the British Columbia border. He was moderator of the General Assembly in 1870 and died while in office. On his monument, which stands on the ground where his Willamette church stood are these words, "A good soldier of Jesus Christ, having endured much hardness". The Rev. S. G. Irvine, D.D., also of the Associate church, came to the northwest via Panama, in 1852 and gave his life to this pioneer field. His daughter, Elizabeth, has for years been a teacher in Albany College. One son, Dr. S. E. Irvine of New Castle, Pa., a minister, and one son, Clem, a business man of Albany, are efficient forces *Toward making a Christian America.*

I wish that we could tell of the Atchesons, and Robertsons, and McCoys, and Stewarts, and Youngs, and Soxes and, oh, so many others whose names are written in the Lamb's Book of Life.

Not until 1884 were missionaries placed north of the Columbia River, or even as far north as Portland. The Rev. W. R. Stevenson was missionary at Portland in 1884. About the same time the Rev. Jos. Alter organized a station at Waitsburg, Wash., and also at Pleasant Valley. Colfax was organized by Mr. Alter in 1889. In 1887 Rev. W. G. M. Hays accepted the appointment to Waitsburg. That was before the days of High Schools, especially in villages, and he established the Waitsburg Academy which did a fine work in giving Christian education to that part of the Northwest.

Dr. W. S. Owens, General Secretary of the Home Missions Board, made a tour of the west in 1889, and saw the marvelous development of the Northwest, and the equal need for our church activity. Through him the writer and family were induced to accept an appointment to Spokane Falls, the first city to be occupied by our church in Washington. It had about 19,000 inhabitants and was growing rapidly. The next year the Rev. A. F. Kirkpatrick was appointed to Tacoma and the Rev. S. Dell Johnston to Seattle. Thus we find that in 1892 the pioneer United Presbyterian church workers were placed in Albany and Portland in Oregon, and in Spokane and Seattle in Washington, as centers for development.

With no Synodical S.M. at that time these first Missionaries had the responsibility of keeping abreast of the

frontier immigration, for the establishment of new stations, in addition to their regular parish work. All this involved the expenditure of time, personal energy, and money to make visits to prospective fields, to correspond with inquiring, prospective settlers, and a thousand other things that do not come in the program of the regular pastor, to say nothing of the civic duties that were required to keep our city from degenerating into a wide open frontier town.

While pastor at Spokane, in conference with Dr. E. A. Bryan, President of the state college at Pullman, we initiated the work of establishing a church at that strategic point. A lot was bought for church property and held in the name of the Presbyterial Superintendent of Missions. An appropriation for a supply was secured. Then who should be the man? For experience had shown that the principal cause for failure in new work was the want of efficient men to "stay put". As Presbyterial S.M. I suggested Dr. W. G. M. Hays. Dr. Bryan made personal investigation and seconded the S.M.'s suggestion. Dr. Hays accepted the appointment. The church at Pullman is a monument to his consecration and efficiency.

The days for keeping abreast of a rapidly developing frontier are past. The work of the United Presbyterian Church in the pioneer days was well done. Successful, probably in proportion to her membership and financial strength. What of today? is the great problem facing the church operating through the American Board.

Pioneer days are ended. Centers of work are established. Blazed trails have developed into highways. Who now will direct, and how, that our church may do most possible *"Toward a Christian America"?*

MEETING THE NEED OF THE NEGRO*

By the Rev. F. W. Wilson, D.D., Principal of Thyne Institute, Chase City, Va.

VERY soon after President Lincoln had issued his Emancipation Proclamation, the United Presbyterian Church sent workers into the Southland to minister to the needs of a helpless, bewildered, suffering people.

The Rev. Joseph McKee has the honor of being its first missionary. He began work at Nashville, Tennessee, in September, 1863, while the war clouds were still hanging heavy over that section of the country. Other workers were soon sent to join him at Nashville and to open up work in other places. The self-sacrificing labors of those devoted workers form one of the most thrilling stories that can be found anywhere in the annals of missionary history. We are little aware of the hardships endured by those men and women, whose hearts God had touched.

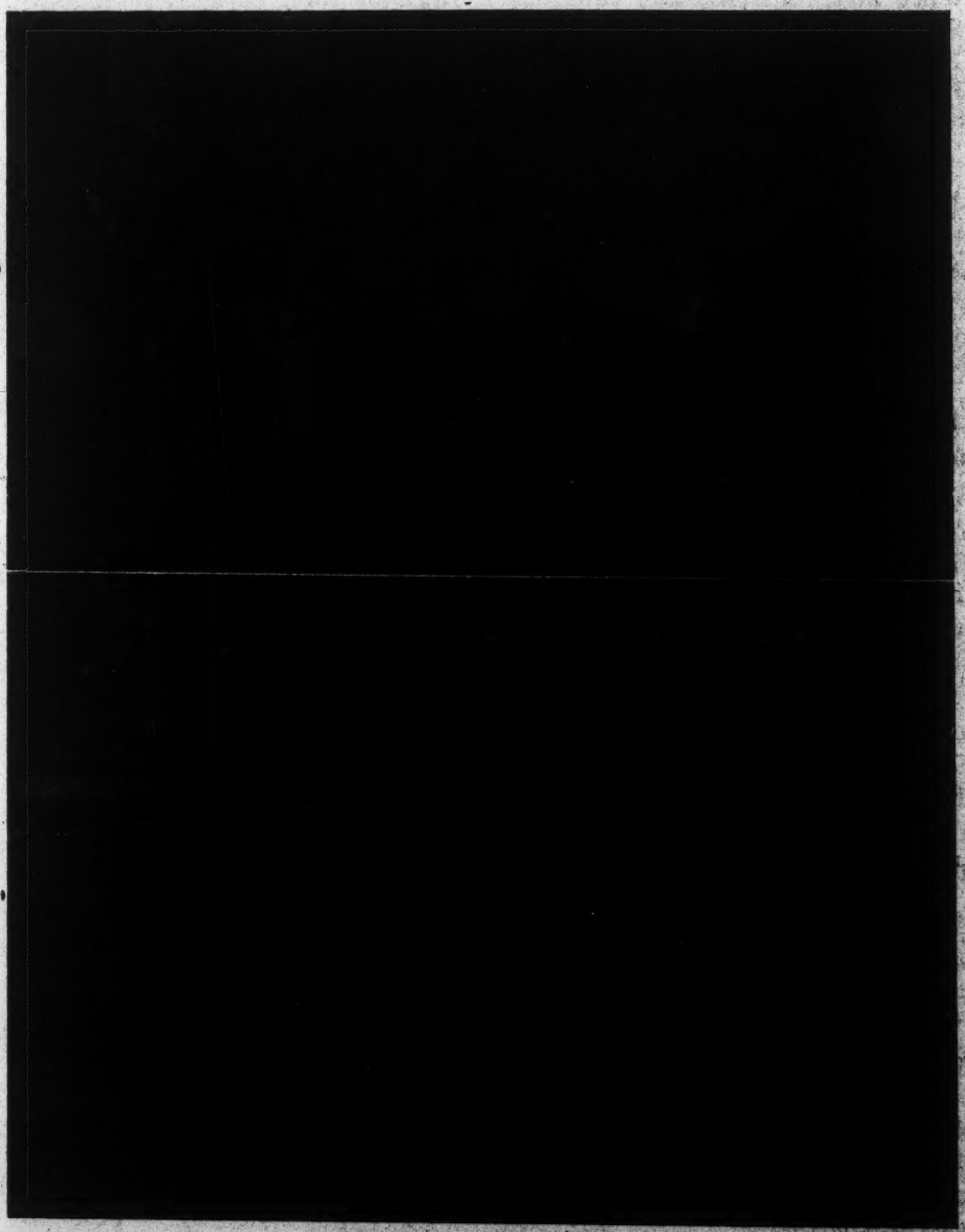
From those dark days until the present time our church has continued its labor of love among a needy, but deserving people.

MEETING PHYSICAL NEEDS

We have done something to meet their physical needs. In the early days of the work a good deal of time

*This article is confined to the work which the United Presbyterian Church has done to meet the needs of the Negro.

was given to the providing of food, clothing, and shelter for the homeless and the destitute. Very few of the Freedmen had any of this world's goods. So a very important part of the missionaries' work was to secure for them the bare necessities of life, and to teach them how to provide for their wants and to care for their homes. This phase of the work has continued all through the years, though it has changed with changing



Christian Association Cabinets,
Knoxville College,
Knoxville, Tenn.

conditions. The clothing sent by northern friends and sold at a very low cost, has given comfort and happiness to many poor families around every mission.

The Women's Board very wisely introduced sewing and domestic science into our schools, and supported the teachers. The girls have been taught sewing, cooking and other things which enter into the art of home making. This instruction, put into practice, has transformed many, many homes. Then the services of these girls have been in demand in northern homes where they have received far better remuneration than they would have received without such training.

The boys have been taught agriculture and the use of tools, and thus have been prepared to make a better living for themselves and for those dependent upon them. Around our missions to-day are seen attractive, comfortable, nicely furnished homes. They are in striking contrast with the homes of former years and with most of the homes that have not come under the influence of mission schools. These homes are a very valuable by-product of our mission work.

Our hospitals have met a real need in the communities in which they are located. The writer knows something of the splendid service which the Jubilee Hospital at Henderson, N. C. is rendering to that vicinity. It is no disparagement to the splendid service which the other workers employed by the Women's Board have done at that place to say that the hospital work is our outstanding work in that city.

MEETING INTELLECTUAL NEEDS

Our church has endeavored to do its part in meeting the intellectual needs of the Negro. Emancipation freed a race that had been deprived of all school privileges. Through no fault of their own most of the people were illiterate. From the very beginning our workers set about to lift this veil of ignorance and to fit these people for the duties and the responsibilities of life. At first the training was elementary, but soon there was need of higher training to meet the demand for teachers in the public schools. Then college training was necessary to prepare teachers for high schools. The Freedmen's Board and the Women's Board have met these needs in the order named.

All of the early schools were abandoned in 1875, and with the founding of Knoxville College a new start was made. The church is more or less familiar with the splendid work of that institution. There is space in this paper only to name the other schools without comment upon the excellent service which each has rendered. In Tennessee there were Athens, Bristol, Cleveland and Riceville. In Virginia there were Chase City, Bluestone, and Norfolk. In North Carolina there were Henderson and Townsville. In Alabama there were Miller's Ferry, Canton Bend, Camden, Prairie, Midway and Arlington. Some of these schools have been taken over in whole or in part by county or city school boards. The contribution which each has made to the uplift of the community in which it is located, justifies the expenditure of money which our church has made. Greater intelligence, better

living conditions, and happier homes are found around every school.

MEETING MORAL AND SPIRITUAL NEEDS

Perhaps our most important work has been along moral and spiritual lines. Religious instruction has been given in every school from the beginning. There was itinerant preaching on the part of the first ministers who were sent, and these men found eager listeners to the Gospel message. No doubt there were worth while results from such labors, but nothing of permanent value accrued to our church. So in 1875 the Freedmen's Board changed its policy, and decided to combine church work with school work. Beginning with Knoxville, churches were organized as new schools were started. This was not a proselytizing policy, as no pressure was brought to bear on children or adults to become members. Most of the congregations have had a steady, but not a rapid growth. The churches and schools have worked together to win souls for the Master and to train them for Christian work.

In all of our schools Bible study has had a prominent place, and the influence of such instruction has been far-reaching. The majority of those so trained have not come into our church, but have gone back to their communities or elsewhere to carry the spirit of our schools and churches with them. As Sabbath school teachers and church workers they have met a real need in every community to which they have gone. The cause of Christ has been advanced through their efforts.

This religious training has had its effect upon the public schools of the South. The teachers carry the mis-

Candle Lighting Service
Knoxville College, Knoxville, Tenn.

sion spirit with them into their schools. People frequently comment upon the difference between teachers trained in mission schools and those trained in the public schools. As a rule the former have something which the latter lack, and that something means much to the children whom they teach.

Our high schools and colleges have helped to meet another need of the race, and that is the need of an educated ministry. The religious atmosphere of the schools has led young men into the ministry, and few of these have been satisfied with a high school education. They have realized the need for both a college and a seminary training. While Knoxville has dropped its theological department, the atmosphere of the campus is such that it inclines young men toward the ministry. A religious worker who knows the colleges and the universities of the South told the writer that he considered Knoxville College one of the safest schools for young people.

Our church has always insisted on a thorough training for all of its ministers. As a result of this policy we have a group of ministers in the South of whom we are justly proud, —men who are excellent preachers, and splendid leaders. Their work is outstanding in the fields in which they labor.

The influence of these men, together with a much larger group which other churches have trained, has helped to secure greater privileges and a greater degree of fairness and justice for their people. They have had much to do with the interracial movement. In fact it is the influence of schools, colleges and churches which is largely responsible for this movement. A white man, who heard one of our ministers make an address to a large group of his people, made the remark that no one would insult or treat unfairly a man like that.

While our church, because it is a small denomination, has not done as large a work in the Southland as some other denominations, yet it can be truthfully said that it has done a worthwhile work.

"STREAMS IN THE DESERT"

"When the great pipe line from the oil fields of Iraq, to the Palestinian port of Haifa, on the Mediterranean Sea was under construction, it was necessary to have water for the concrete of the pipe bed and for other purposes.

"So borings were made to a depth of *six hundred feet* below the desert, all along the route, and everywhere abundant water gushed up.

"This means that there is a vast water table under the whole desert, a reservoir which may absolutely transform this whole great area."

"The parched ground shall become a pool, and the thirsty land springs of water." Isaiah 35-7.—*Sunday School Times.*

Correction: In the September number on page 43 instead of the name "Ralph Bullock" it should be "Andrew T. Taylor, member of the National Council of the Boy Scouts of America."

MEETING THE NEED OF THE INDIAN

By Mrs. Arthur B. McBride, Sewickley, Pa., Secretary of Indian Work of the W.G.M.S.

FEW more shameful pages of history have been made than those that tell of "the public and private exploitations of the American Indian for which our national policy has belatedly tried to make amends". The Government and the Church must join hands, heads and hearts for the development of these true Americans to make them worthy citizens not only of the United States but also of the Kingdom of God.

It must be remembered that in the Indian field all mission activities are planned and conducted in f u l l recognition of the Federal Government's guardianship over them. Therefore, the missionary program must be co-ordinated with these Government programs.

OUR CHURCH MISSIONS

A summary of the history and location of our Missions may show how we are helping to meet their needs. The little nucleus of Christian Indians of Wasco, Piute and Warm Springs Tribes, which Captain John Smith gathered about him in 1874 while serving as United States Agent, Oregon Presbytery organized to form the first congregation at Warm Springs, Oregon. In 1885 the women of Allegheny Presbyterial erected a comfortable parsonage, which this year sees its golden anniversary and has been continuously occupied by a missionary family. The Board of Home Missions turned over the Indian work here in 1890 to the Women's Board, since then all the Indian work of our Church has been done through our Women's General Missionary Society with an Indian Secretary on the Board of Directors.

The Chapel at Seik-seik-wa (Seek-seequa) built in 1896 is the meeting place of Piute Indians located about nine miles south of Warm Springs.

In 1891, a Sabbath School was started at Simnasho, about twenty miles northwest of Warm Springs. A church and parsonage serve this part of the reservation.

Since 1903, work has been carried on among the historic Sac and Fox Tribe of Tama, Iowa. Here we have a neat little chapel and comfortable manse.

A little Sabbath School at Celilo Falls near The Dalles, Oregon, was started in 1932. Consecrated volunteer workers gather the children of itinerant fisher-folk in a little schoolhouse for Bible Study.

Bible School literature and helps are sent regularly to all these missions.

THE MEDICAL NEED

"The medical work has had a place in the Mission program for over one hundred years. Increasingly however the Federal Government has expanded its medical service thus relieving the mission agencies of a large measure of responsibility. Because of the prevalence of tuberculosis, trachoma and ailments due to low vitality, faulty diet, and lack of proper sanitation, an improved medical service is necessary. Disease often took heavy toll among the Indians, especially after they had come in contact with the vices of civilization, always

more readily absorbed by primitive peoples than their virtues."

The government has provided a competent doctor at the Warm Springs Agency, but as yet no hospital has been erected. A recent government bulletin reports: "At Warm Springs besides the first aid courses probably the outstanding work was the sanitation and domestic educational work done by the field nurse in the He-He-Mill family camp in weekly demonstration and classes."

A fine government sanatorium established in 1912 at Toledo, Iowa, ministers to the sick young Indians from nearby states. A modern, well-equipped hospital building erected this year is exclusively for the local tribe and for the hospitalization of employees. The members of the Mesquakie tribe of the Tama Indian Reservation are assured of the best medical attention in time of sickness or injury. Our missionaries, Rev. and Mrs. F. C. Patterson, hold services every Sabbath afternoon for the Protestant children of the sanatorium, and at stated times observe the Lord's Supper.

THE EDUCATIONAL NEED

The new educational program of the Indian service is planned and executed by the Federal Government. About 80 per cent of the 100,000 Indian children from six to eighteen years are enrolled in some school, approximately 50,000 in public schools. The response of Indian parents and children to the efforts of the Indian office to reduce the number of children in segregated schools and place them in public schools in the community is somewhat remarkable. Indians, like other folk, prefer to have their children at home.

A large government boarding school with modern equipment is located at Warm Springs. During the school year the students attend the services at the Mission. It is the privilege of our missionary, Rev. Arthur Petrie, to conduct Bible classes and young people's meetings for them. The recent government regulations requiring the signatures of parents or guardians for the religious instruction of the children attending government boarding and day schools has greatly affected Sabbath School attendance. The helpful, sympathetic interest of many of the Agency people has heartened our missionary and furthered the work.

The day school for pupils of the first three grades has been maintained on the Tama Reservation for years. For the past two years the Indians have been fighting for a complete graded school. The last report received was that the Mesquakie school is to have the additional fourth grade this year, and the Fox school, closed during the sending of the upper grades to Montour School, is to re-open and take care of the other four grades. Our missionaries have been giving weekly Bible instruction. We ask your prayers that the way may be open for definite Bible study for the older children.

Fourteen denominations, of which our Church is one, are now co-operating through the Joint Committee of Indian work of the Home Mission Council in the support of religious work directors serving eight non-reservation government schools. Denominational representatives carry

on a similar program in various government schools on reservations.

"In church schools they are seeking to relate the teachings of Christ with every-day living, thus guiding and unfolding student character, keeping in view the training of these students as future missionary leaders and evangelists, for 'Every race, in the end, must be elevated by its own leadership'."

"How shall the young direct their way?
What light shall be their perfect guide?
Thy Word, O Lord will safely lead,
If in its wisdom they confide."

THE SPIRITUAL NEED

Great as are his needs for body and mind, the Indian's greatest need by far is for his soul. Rev. W. A. Matthews of Simnasho, said: "The most potent agency at work for our Indians' uplift is the Church of Jesus Christ. The regenerated Indian—he who has been born again—goes on making his way in the world. He builds a better house, he farms his land, he cares for his cattle, he prospers. He has secured for himself a blessing for time as well as for Eternity".

"Man's chief end is to glorify God and enjoy Him forever", but "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Missions are maintained on all the important reservations, but there are many small scattered groups unreached. Why have we not started work in new fields? Why has our work not grown? No new Indian missionary work has been started for over thirty years! Not that any less devotion nor smaller gifts be given for our Foreign Missions, God forbid, but that more may be laid on the altar of consecration for the heathen at home. God bless the beautiful tributes given to their Lord by those who have passed to higher service. Are there not still thankful hearts? There are many Indians trudging wearily along "the Indian Road" bearing heavy burdens of ignorance and superstition who must be led into "the Jesus Road" of love, joy and peace before it is too late.

THE NEED OF CHRISTIAN EXAMPLE

Our Indian neighbors need examples of Christian living. "Ye are my witnesses" Christ said. Red Jacket, a Seneca Chief, replied to a missionary: "Brother, we have been told that you have been preaching to white people in this place; these people are our neighbors; we are acquainted with them; we will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider what you have said." Let us hope this "wait and see" policy worked.

The establishing of Christian Indian homes on the reservations cannot be too strongly emphasized; these can be eloquent preachers. We thank God for the witness of those who have been redeemed from sin; their sweet, simple testimony to the power of the Gospel, their child-like expressions and illustrations dim our

eyes and tug at our heartstrings. Surely these are the Father's "little ones", not troubled by dogma nor creed.

The missionary's home is a great evangelizing force in the atmosphere which it radiates. Go with me to the Simnasho manse and you will find a devoted couple whose home is open day and night to the sick, the needy, the hungry, those in trouble or joy. Gather with the C.C.C. boys in their weekly song service led by the missionary and know that this home is an oasis. The Warm Springs manse has an Indian room which invites conference and poor crippled Susan Papaluit walks the weary miles for the cheer and help of that home. At the Tama manse the Indians are always welcome. Newly-weds are feted, young folk frolic in games and songs, picnics and pageants entertain all, and the needy receive quilt-patches, layettes, sweaters, etc. (Thanks to all you thoughtful donors who read this.) These are object lessons of Christian homes.

"The Charter of the Massachusetts Colony in 1628 stated its 'principale end' to be 'to wynn and incite the natives of the colony to the knowledge of the onlie true God'." This is the aim of ali missions, not only Indian, to make Him known, to win souls to the discipleship of Jesus Christ and to train native leaders, young and old that they may GO-TELL. May we unite in prayer for them to the God who supplies every need.

TOWARD A CHRISTIAN AMERICA

The study for December and January is based on the interdenominational text book *Toward a Christian America.* For our program we are to study especially what our own denomination is doing toward making a Christian America.

Former Home Mission study books are valuable. In addition to the denominational helps suggested we give the names of some of these books and also the pamphlet prepared for leaders in the following:

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THE LIFE OF A PIONEER

By Mrs. K. W. McBride

IN the year 1884 there lived on the Warm Springs' Reservation, a very godly man. He was Cyrus H. Walker, the son of pioneer missionaries who went out from the "far East" in company with other missionaries to teach the Redmen of a Saviour. He had the distinction of being the first male white child born west of the Rocky Mountains in the territory of Oregon. Mr. Walker's parents went out in 1838 and he was born in 1839. He became a licensed minister of the Gospel in the Congregational Church.

At this time he was working for the Government in the capacity of Government clerk. He was a widower in the prime of his life, and, afterward married the agent's youngest daughter.

He was a man greatly beloved and respected by the Indians. Perhaps, he knew the heart and nature of the Indian better than any other white man of his day. In his youth the little Indian boys had been his playmates. He was well acquainted with all the tribes of the Northwest. He was very helpful in the Christian work on the Reservation, often conducting the services at the Agency when the missionary had to be away at the other station north. Mr. Walker understood the "jargon" well, and sometimes made his talk in Chinook to the Indians.

Mr. Walker's mother later was living with a son down near Portland. (She had five sons, all good men.) She could thrill one with her recital of her early experiences of their journey across the plains and of the many trials they had to meet and overcome. At the time the Walkers went out, 1838, there were three other missionaries and their wives. Doctors Whitman, Spalding and Gray had preceded them by two years. Their wives were the first white women to cross the Rocky Mountain Divide. Much has been written of Dr. Whitman's work in saving the Northwest for our United States Government, and of the sacrifice of his life. For he and his wife and twelve others were murdered by the Cayuse Indians.

Mrs. Walker would show the saddle on which she rode and the cloak she wore as they rode horseback hundreds of miles across the plains. Roads were not yet laid out, only a trail was made. They followed the Hudson Bay Company which was engaged in the fur trade. Mrs. Walker said that she and Mr. Walker were married and then started on a "Bridle Tour", and that she held the *bridle* in her hand.

In their company was a young wife who had poor health. She had been told by her kindred and friends she should not think of going out, that she would never be able to make the journey. This was her answer, "The Lord gave the command 'Go ye, preach the Gospel to all people, and Lo, I am with you' and that He made no provision for poor health".

Mrs. Walker said one of the greatest hardships was the time it took to get word from the dear ones in the East. When Cyrus was born she hur-

ried to write to her friends that they had an heir, a fine baby boy. When they received congratulations two years later, she immediately wrote back, "We have another".

Mr. McCoy, an early settler, told me that he was in that part of the country when there was a new president to be elected and he did not know for one and a half years who was the Chief Executive of our Nation. Even the missionaries were so far removed from each other that many dear wives and mothers longed to look into the face of a white woman.

Mrs. Walker, the last of that noble band who suffered so much for the spread of the Gospel, went home to Heaven in 1897. We honor those of that dauntless band who over mountain range, through deep defile, down turbulent rivers, over frightful cascades made the journey to the great Pacific. Hail! Peerless Band! And praise to our God who gave us such people!

The subject of this sketch, Cyrus H. Walker, after living many years on the Reservation, his wife being matron of the Boarding School there, moved to a small farm near Albany, Oregon. Mrs. Walker passed to her reward, sometime later, leaving two sons and one daughter. This was a great trial to Mr. Walker, and he felt his loss very keenly. The children were still young and needed a mother's care, but in all his afflictions his faith remained strong. In a letter he spoke of the troubles that had come to him, and expressed himself in the words of Job, "Though He slay me, yet will I trust Him".

He was a great lover of his country and a friend of both white man and Indian alike. The world was better for his having lived in it.

BIBLE SOCIETY NOTES

In commemoration of the 1200th Anniversary of the death of the Venerable Bede in the Monastery at Jarrow, 735 A. D., the British and Foreign Bible Society has made the suggestion to all Christian people that they should read the Gospel of St. John this year in memory of the Venerable Bede. His was the first complete translation of a Gospel in the Anglo-Saxon speech, and thus Bede's name and fame is forever associated, not only with his Ecclesiastical History, but with the first complete Gospel in the Anglo-Saxon speech.

Last year nearly 11,000,000 copies of the Scriptures were issued by The British and Foreign Society. The American Bible Society issued over 7,500,000 copies and the National Bible Society of Scotland over 4,000,000. Estimating an issue by other organizations and the book trade of some 8,000,000 copies, this makes a possible annual circulation of over 30,000,000 copies. The number of languages in which the Bible is circulated in whole or in part is estimated at 968 out of a possible 2,000 languages spoken in the world to-day.

SPOKANE PRESBYTERIAL WOMEN'S MISSIONARY SOCIETY

From a History Compiled by Mrs. L. G. Thayer, Pullman Wash.

ON October 18, 1913, the women of the four United Presbyterian churches of Spokane met for conference with Mrs. Jeanette C. Alter, Field Worker of the Women's General Missionary Society of the denomination. Mrs. Alter spoke from the words of the Master, "Go, tell." At the close of the address, it was unanimously decided by the women present to form a presbyterial missionary organization.

At that time there were eight congregations in Spokane Presbytery—the four in Spokane itself, and four outside—Pullman, Hooper, Washtucna, and Spirit Lake. Later the one at Hooper was merged with the Washtucna congregation. Three of the Spokane churches had missionary societies, and there was also one at Pullman.

While the infant presbyterial was not very large, it was evidently quite lusty and ambitious, for on October 24th, just six days after it was organized, we find the proposition being made to entertain the W.G.M.S. at its next convention but one, that is, in 1915. *The Womens Missionary Magazine* of April, 1914, carried an article giving nine concise and cogent reasons why the invitation should be accepted as, I may say in passing, it was.

This article was written by the able and efficient secretary of the new organization, Miss Lillian Robertson, known to United Presbyterian women of the present time as the able and efficient secretary of the general society. Miss Robertson was elected president of the W.G.M.S. at the Spokane meeting, and after her term expired was chosen secretary, which post she has held ever since. She did not, however, give up her work as secretary of Spokane presbyterial until her removal from the city in 1921.

Other officers elected to guide the new presbyterial were as follows: President, Mrs. G. G. Wilson, wife of the pastor of the 4th church of Spokane; vice-president, Mrs. H. G. Edgar, wife of the pastor of the 3rd church; 2nd vice-president, Mrs. H. F. Given, wife of the pastor of the 1st church; and treasurer, Miss Mary Dawes, also of Spokane. Miss Dawes has been our treasurer from that day to this, and we all bear witness to her ability and faithfulness.

In charge of special departments of the work were Mrs. H. C. Blair, young women; Miss Theresa Lippert, then connected with the Juvenile Court in Spokane, and later one of our home missionaries, juniors; Mrs. L. G. Thayer, Pullman, Thank Offering; Mrs. R. S. Scott, literature; and Mrs. Alice Hardie, temperance. Miss Lippert was unable to serve more than a few weeks, and her place was filled by the election of Mrs. Arthur Kenyon. Other departments were added later, that of extension in 1922, prayer groups in 1923, and efficiency, 1925.

I have been unable to find the exact number of members represented

in the presbyterial at the beginning, but estimate that it must have been somewhere around fifty. The highest number recorded was in 1927, when there were reported 198 in the women's societies, 104 young women, and 156 juniors. When the presbyterial was first organized, there were no young women's societies, and no juniors. Why the membership has decreased since 1927 is a problem to be worked out.

The high point in our contributions to the Board was reached in 1924, when we are credited with $883 toward designated work, and $823 for our Thank Offering. The average annual contribution is about $450, of which $137 or thereabouts was for foreign salaries. In the first days our contributions went to the salary of Miss Ruth Work, in Egypt, later to that of Miss Minnie Beatty, of India.

From the presbyterial several young women have gone into missionary work for longer or shorter periods. Miss Thelma Porter has been a teacher at Frenchburg, and Miss Henrietta Aten and Miss Miriam Cassill short term workers in Egypt. Mary Frances Dawson of the Girls College in Cairo, is our only regular missionary.

During the first nine years of its existence, the prebysterial met only once a year, but since 1924 there have been two meetings a year, coinciding in time and place with the meetings of presbytery. It seemed that the women would go along when the men went, and so they might just as well be holding their meeting at the same time.

When no missionary of our own denomination has been available, the executive board has sometimes found it possible to bring to us a representative of some other missionary organization. We are always glad for the inspiration that comes with the presence of a real live missionary, but meanwhile, whether we have outside speakers or not, our meetings have brought help and encouragement from our worshiping together, and together talking over our common problems.

It is interesting to note some of the topics that have engaged the attention of the presbyterial in the past years. "How may we interest the two-thirds of our United Presbyterian women not now in the missionary society", "How secure more regular attendance", "Prayer Circles and the prayer cycle", "The best thing about our society", "The biggest problem in our society", are some of the topics of perennial interest.

Our most conspicuous attainment was the entertaining of the W.G.M.S. in 1915, but the years since have not been idle ones.

In the coming years, let us advance upon our knees, it may be to the realization of some of the ideals that so far have been to us only beckoning dreams. "The Lord, He it is that doth go with thee." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

AN OFFERING OF THANKS

By Emily Huntington Miller

Reprinted from The Womens Missionary Magazine, March, 1889

IT was Aunt Eunice who first proposed it. She sat by the parsonage window one wintry morning, with her lap full of stockings in assorted sizes, and a basket heaped with miscellaneous garments by her side. She had just dropped in, after her neighborly fashion, to help the minister's wife with the mending, so that the overtaxed woman herself might find time to attend the sewing society, and the needle-work guild, and the children's aid, and the score or so of organizations in which she was expected to take the lead. Just now it was a Thank Offering service, and her perplexity was written in little cuneiform inscriptions on her forehead and about her eyes, as she read a note that had just come in.

"Here's another woman who cannot possibly serve on the committee of arrangements," she commented. "I declare, I am completely discouraged over that Thank Offering meeting. Everybody is busy with home affairs and not willing to do a thing. The worst of it is that it isn't a Thank Offering when you do get it; most of them look upon it simply as an extra tax that they pay because they cannot respectably avoid it—"

Mrs. Boynton checked herself, with a sudden recollection that her remarks, however just, were hardly judicious in a woman who was expected to be superior to human weakness.

"If you could manage in some way to divide it," said her listener gently

"Divide it? I don't understand."

"Why, the Thank Offering. Get the thanks first, and the offering would come of itself; the thanks would *be* an offering, you know."

"You blessed woman," exclaimed the minister's wife, her face brightening in a way that smoothed out the small wrinkles. "I'll do that very very thing. How fortunate that the last member of my committee has failed, and left me to do precisely as I choose. We will have a meeting to offer thanks, and see what will come of it."

"But you know, child, we never do see all that comes of thanksgiving, any more than we see all that comes of the rain and the sunshine. We see it brightens up the flowers and the leaves, but we don't think of what is going on down among the roots, and how a good deal that seems to be lost may be doing the best work."

"I know, Aunt Eunice, and I'll try to remember; and now for my blessed typewriter; if there's any temporal gift I ought to give thanks for I'm sure it's that."

It was at the summons of the "blessed typewriter" that so large a number of women were gathered one afternoon in the parlors of the parsonage. A little envelope bearing the motto, "O come, let us give thanks unto the Lord!" had gone to each woman in the church and congregation, with the request that she would write upon a slip of paper some special reason for thanksgiving, en-

close it without signature in the envelope, and bring it with her to the meeting. Not every woman had complied with her request, but the great proportion had done so, and the pretty rose-bowl on the stand by the door was well filled with the little mute offerings, before the minister's wife took it from its place and set it by the open Bible before her.

"I declare it begins to seem real solemn," whispered Mrs. Garrett; Mrs. Boynton's great for getting up things. Did you bring your pocket-book?"

"Why, no; do you s'pose it's anything about money?" asked her neighbor in some alarm.

"You never can tell; I left mine at home to be safe. Do you see Mrs. Catlin over in the corner? I don't s'pose she's been out since Dorothy died. I shouldn't think even Mrs. Boynton would have dared to send her an envelope. I call it real heartless, though they say she's awful bitter and rebellious. Poor thing, I don't know as I blame her."

But when, after an inspiring hymn, a psalm of thanksgiving and a fervent prayer from Aunt Eunice, Mrs. Boynton drew the crystal bowl nearer to her, even Mrs. Garrett felt a thrill of awe.

"Dear friends," said the minister's wife, "this offering seems to me a very sacred and precious thing. It comes directly from our hearts to God. It is a gift to Him alone, and one that only He can measure. I feel as if this were one of the 'golden vials full of odors which are the prayers of the saints,' an offering to be laid silently down at His feet, and I almost hesitate to repeat aloud what your hearts have said to Him. Let us try to feel that we are saying it to Him, and not to each other."

Then in a tender, sympathetic voice she began to read the little sealed-up messages: "For an answered prayer," "For deliverance from a great anxiety," "For an unexpected blessing," "For a year of unbroken health," "For strength in sore temptation," "For comfort in sorrow," "For a closer acquaintance with my Father," "For the love that refused my heart's desire but gave me a better portion."

As she read on, with now and then a word of comment, the room grew so still you could almost hear the throb of the many listening hearts, until at last she opened an envelope, and hesitated just an instant before she read, "He hath led me and brought me into darkness but not into light—He hath made me desolate."

There was a quiver in her voice as she ended, and one sympathetic little woman caught her breath with an audible sob, but no one dared look toward the rigid figure with pallid face showing faintly through the long shrouding veil. Mrs. Boynton did not even lift her eyes, but presently she repeated softly a verse from Margaret Preston's "Litany of Pain:"

"Sometimes when my pulses are throbbing
With currents whose feverish flow
Sets all the strong spirit to sobbing
With speechless yet passionate woe;

"I inwardly question and falter,
Though lips are too still to complain,—

What profit to lay on God's altar
Oblations of pain?"

"Can one be thankful for sorrow?" she went on; "does our Father expect us to thank Him for the awful bereavements of our lives? He knoweth our frame—He remembereth that we are dust—He knows we cannot understand, and He only bids us trust His love and wisdom, and wait till He makes things clear to us. Perhaps it will never be in this world, and we shall go to Him as perplexed and sorry as ever, and He will take us in His arms and tell us all about it. But while we are waiting we have some things to comfort us, and let us try to think of those. When my heart aches for my dear little daughter, I am glad that I had her and could rejoice in her. I'm glad I could hold her to my heart as something precious, and not with a sense of shame, and fear lest this unwelcome gift should be hurried out of the world that had no place for her. I'm glad of all the years that were made happy by my dreams and hopes and anticipations for her, and that I never had to look forward to a life of cruel, loveless servitude for her. I am glad that in her sickness she was tenderly cared for and all that love and skill could devise was done for her, instead of being left to suffer unaided, and that when she died her precious dust was laid lovingly away among fragrant flowers, not cast out as a polluted thing by the roadside. I am glad that I had been taught to know that this dear body was not my child, but the shrine of a deathless soul that had gone to live with its heavenly kindred. And I am glad, O unspeakably glad, that I know both she and I are in the hands of a loving Father, not an angry tyrant, and that our separation is but for a little while, and will all be forgotten in the glory that is to follow. When I remember all these possibilities of consolation have come to me only through the revelation of God in Christ, my heart aches for those who do not so know Him, and I do give thanks *in* all things, if I cannot say *for* all things."

"But I never thought," said Mrs. Garrett, "how much there was to be thankful for about the very worst things that happen to us, though I don't know as it makes them any easier to bear. I just wonder what Mrs. Catlin thought."

Mrs. Boynton wondered also, and it was with a good deal of trepidation that she opened a note which came next day bordered with the deepest black.

"Dear Mrs. Boynton," it read, "I cannot yet take your comfort to my heart, but it has helped me a little, and I want to make my offering to the other mothers whom no one comforts. Will you send it to them for me?"

"It's a hundred dollars, Aunt Eunice," said Mrs. Boynton.

"It's a blessed thing for Mrs. Catlin," said Aunt Eunice, "but it would have been better for a hundred women to give it."

"But if t h e y really all gave thanks—"

"Yes; we'll hope they all did; the Lord knows."

"And you said yourself we never could see all that comes of thanksgiving."

—*Woman's Missionary Friend.*

FOREIGN CORRESPONDENCE

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

MISS MAE HOLLAND, R. N.

Miss Mae Holland was born on March 25, 1882, in Limeriebe, Ireland, and went to America with her family in 1890. She came to Egypt as a missionary under the American Mission in the year 1913, and her first five years were spent on the staff of Tanta Hospital. During the World War she gave a year of service in Relief Work in Palestine. The Mission recalled her from Palestine in the summer of 1919 to open a Clinic in Benha for women and children. Except for furlough vacations, she has devoted her life during the past sixteen years to the service of the Master in bringing relief from suffering to thousands of women and children of Benha, and surrounding villages. After a brief illness she heard the Master's summons, "Well done, thou good and faithful servant. Enter thou into the Joy of thy Lord." Thus she ended her earthly service on September 4, 1935, when she passed away in the Tanta Hospital, the very place where her service in Egypt had begun.

Who can measure the love and devotion which went into the long hours spent every day in giving her time and energy to helping the sick of every class who came to her at the Clinic! The dominating passion of her life was to help the needy, and suffering.

Her sacrificial service was not confined to the Clinic, but many homes received the blessing of her presence in times of affliction, and every appeal for financial assistance from the church or from the needy received an expression of her generosity and sympathy. Like Jesus, her Master, she had compassion on the multitude. God was her refuge and strength a very present help in trouble.

There is left of her immediate family to mourn her departure only one sister who is a missionary in Madras, India. May the God of all Comfort, comfort her heart, and the hearts of the sorrowing friends in Egypt and America.

"A WOMAN FULL OF GOOD WORKS"

By Mrs. J. M. Baird, Benha, Egypt

It is with sad hearts that we write of the passing of our dear friend and fellow worker, Miss Mae Holland, on Sept. 4, 1935. She had been ill only a little more than a day, and passed away in Tanta Hospital, where she had been taken by ambulance from Benha, when her condition became grave. Hers had been a great work, and she has had a great welcome into the Master's presence, we know, for her life had been filled with service for Him. Her cup of joy is full to overflowing; but the hearts of thousands of women and children in Benha and the eighty surrounding villages are full of grief because they have lost a true friend and one to whom they turned in times of illness or other distress.

At the funeral service in Benha church on the morning of Sept. 5, they came to pay their last tribute to her. The church was filled with people of all classes, from the Governor's representative and other high officials down to the street waif and the blind water carrier who had known her loving care for years. The women gave vent to their grief, and their wailing stirred our hearts for its was so full of real sorrow.

Miss Holland's pastor, Rev. Biscallis had charge of the service. Dr. J. W. Acheson read the scripture, and Rev. Brainard Jamison led in a comforting prayer. Her favorite Psalm, the Shepherd's Psalm, was sung by the congregation, and the obituary was read by Rev. J. M. Baird. One of her old friends, a postal clerk would not be denied the privilege of paying tribute to her loving life among the poor, and read a poem of eulogy at the close of the service. Burial was made in the American Cemetery at Old Cairo where Dr. E. E. Elder had charge of the committal service.

In his funeral sermon Rev. Biscallis spoke of the loyalty and perseverance with which Miss Holland served her Master. He told of the long hours she spent daily in the clinic with only a brief time out for meals and rest. He told of the thousands of patients that received daily treatment from her during the year. The last full day of her earthly life she tried to rise to go down to her work, but was too sick to dress, and had to return to her bed, where in a short time she was in a serious condition.

He spoke also of her humility. No service was too menial if it meant relief from suffering to the patient. She was ready to care for the dirtiest child, and cleanse the filth and disease from its eyes and mouth. Once a woman of moderate circumstances entered the clinic and objected to sitting with the poor and dirty ones who were awaiting treatment. Miss Holland told her, "This place is for just such as these. If you can not wait your turn with them, go to a Doctor and pay your dollar entrance fee, for these cannot afford a Doctor's care."

Miss Holland told the pastor that as she looked ahead into the new year, that she had faith to believe that the Lord would supply every need in the clinic, even though her appropriation, which was none too large, had been reduced. Her faith, and her prayer life were a definite part of her daily service. The pastor said it could be spoken of Miss Holland as it was of Dorcas, "This woman was full of good works and almsdeeds which she did." Besides her service to thousands of sick who came to her in the clinic, she helped to educate in our schools many poor boys and girls, and provided food for them at the clinic at noon, and clothing for them when they had none suitable to wear in school. All this she did, besides her generous support of the church and Synod to whose appeal she never turned away. "In truth," the pastor concluded, "we have lost a useful member, and a true friend."

In closing his sermon, Rev. Biscallis made the following appeal: "In behalf of the people of Benha and the surrounding villages, I wish to request of the Mission and Board that they send as soon as possible, a nurse to fill the place of Miss Holland in the clinic; for the closing of the clinic results in great loss spiritually and temporally to the children and women from among the poor and afflicted."

We, her fellow workers in Benha, also desire earnestly that the work which she has carried on may continue, and that someone may be found who will take up this service, and carry it on in the name and for the sake of the Great Healer.

"A SUCCOURER OF MANY"

By Miss Minnehaha Finney, Tanta, Egypt

Again we are called upon to pay our tribute of love and appreciation to another of our fellow missionaries who has been called to lay aside a valuable piece of mission work to appear before our Lord and Master. We have not the least doubt but that our dear Mae Holland, R.N., will hear the loving words of her Lord and Master saying unto her, "Well done, good and faithful servant; enter thou into the joy of thy Lord".

As one of her fellow-workers in Benha has said of her "Miss Holland went as she would have chosen—quickly and quietly. She was taken in the midst of her work that she loved. She did a full day's work on a Monday and died on Wednesday afternoon at one o'clock. As I think of her life as I knew it, there are three characteristics which stand out, her great faith in prayer and her eagerness to teach the people who came to her to pray. Her devotion to service. She often said, "It isn't the talking that impresses, it is devoted service." She spared not herself, but gave continually and freely of her strength and wisdom to the work she loved so dearly. The third characteristic was her love of music. She had a sweet voice and loved to sing as she went about her work or along the hall. It seemed to be her best way of expressing her love and thanks and even her prayers."

Personally, I have always had a great admiration for Miss Holland and her work. It always gave me a thrill to visit her in her clinic there in Benha and see her at work, and hear her describe each pathetic case. How the poor and downtrodden loved her and flocked about her! It is quite impossible to tell the wonderful story of her life of service for none of us really knows the full details of her daily work. One thing I do know and it is that she was always at it, day in and day out, with very short vacations even in the hot summer of Egypt. How often her friends would urge her to go off for her vacation, and how often a much needed vacation would be cut short because a poor little baby needed her care and attention.

How often I have heard Miss Holland say something like this about a young Egyptian mother, "So-and-so is a good mother", and how often I have heard such and such a young mother say, "I never could have brought up my children so well without the help of Miss Holland". She took great pains to teach the women how to take care of their children, especially the better class women who could take in such teaching. On the other hand she did not spare herself in helping the poor and ignorant with their little helpless babies, caring for them with her own kind hands, and spending for them out of her own means.

The echo of her life of love and devotion among the village women who never got the Saviour's message of Salvation except as they heard it sitting there in Miss Holland's clinic will, without doubt, be a voice calling to them, "Come unto me, all ye that labor and are heavy laden and I will give you rest."

We all are very anxious that this work which Miss Holland has put on such a good footing in Benha be continued. Will all those who read these tributes make it a matter of prayer. This is our request.

A FRIEND OF THE POOR

By Miss Carol E. McMillan, Tanta, Egypt

Miss Mae Holland, R.N., came to Egypt in the year 1913. Her first nursing was done in the Mission Hospital for women and children in Tanta. The next year, the hospital was closed in order to rebuild it as a general hospital. The rise in prices of building materials due to the Great War delayed the work so that it was not completed and reopened until the end of 1919. During the years that it was closed, a clinic was carried on and Miss Holland did what she could in connection with it. In addition to this, she began upon her own initiative to do what is now called "district nursing". This work brought her into contact with the large British community which was in Tanta at that time and they held her in high esteem. It no less took her into the houses of the poor where she was looked upon as an angel of mercy. She made contacts then which have held through all of the years

since although her service in Tanta terminated in 1917. Once a large village near Tanta burned and Dr. Grant and Miss Holland went at once to help. Several members of one family were badly burned and one died. The others were brought to temporary accommodations at the clinic and were there for weeks. As their burns were cared for, they with others who came for treatment, were taught the 23rd Psalm, the Lord's prayer and verses of Scripture. Her joy was great when these ignorant village people had memorized these and so stored some of God's eternal truth in their dark minds. She lived in the Girls' School during 1917 and gave invaluable service in carrying the responsibility of caring for the sick in the boarding department. In 1918 she left Tanta to do Red Cross service in Palestine. Her work there was in an orphanage in Jerusalem.

Her heart was always deeply stirred with compassion for suffering and she was untiring in her efforts to alleviate it. Her hands seemed to have magic in their power to ease weariness and distress. The poor found in her a true and faithful friend. Indeed, she was a veritable "Dorcas" to them. She treated multitudes of cases which were so repulsive and loathsome that her whole being recoiled from them, but she nevertheless painstakingly and persistently cared for them as long as there was need.

Her work as a nurse dominated her life and her interests were largely limited to it. She was heard to say on several occasions, "This one thing I do and not these many things I dabble in". She never spared herself, but was ever ready for any opportunity to minister to any one in need of her nursing skill. Through this sacrificial devotion, she literally wore out her life. Multitudes from all walks of life mourn her death and recount with a sense of great personal loss her good deeds which she lavished upon them.

"FOR OTHERS"

By Mrs. J. Wallace Baird, Monmouth, Ill.

As I read today of the passing of Miss Mae Holland of Benha, Egypt, I felt impelled to try to put into words some expression of the great admiration and gratitude which I have for her life and work.

The words of the Master himself best describe the life of Miss Holland, "I am among you as he that serveth". For a number of years she labored in Tanta hospital and, while there she gave of her best to the work of the hospital and clinic. But she gave not only in professional service. In the truest of missionary spirit, her interest and loving kindness extended to the staff of Egyptian helpers and the humblest laborer on the hospital compound. Many missionaries have been her patients and how tenderly and patiently she cared for us all, never stopping when necessary things were done, but always doing the extra things. Never would she leave us at night until perfectly certain that nothing more could be done for our comfort. Two of our children, now grown, received their first two weeks of care at her hands. She came to our home in Monsura when Mr. Baird was stricken with typhus during the world war and nursed him through that terrible fever. The week when he was passing through the crisis she remained on duty day and night, with only an occasional hour of rest. Never can I forget her unselfish devotion during those weeks, when with feet sore and blistered from the summer heat, she refused to leave his bedside until certain that he was out of danger.

For almost fifteen years Miss Holland has poured out her life in service to the Benha clinic. I have watched her at work there. She handled the most repulsive cases of infectious diseases and cared for the neediest of the fellaheen with a love

(Continued on Page 157)

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

VARIETY THE SPICE OF LIFE

By Miss Ray Huffman, Nasir, The Sudan

Clinic life at Nasir presents an ever changing variety of demands upon one's time, patience, and ingenuity.

When I arrive at the clinic, in the morning, I usually find our clinic helper Twol, sitting outside the farther clinic door, enjoying his pipe while he has a chance, for he knows that as soon as I appear on the scene, a number of cleaning jobs will be brought to his attention.

Ailing whites appear at 8 a. m., glad to get their treatments over before the clinic shows the usual clutter which the day's work brings.

The clinic area has become a danger zone for any one adorning his hair with a beautiful ostrich plume since Doctor expressed his admiration of them for our 6 ft. 8 in. Twol dances out, relieves the passerby of his adornment, and proudly adorns his chief's helmet with it. Day by day he gazes complacently after him, watching the graceful flop of that plume as he sees his chief on the path.

The schoolboys, headed by their "chief", next appear with their various ailments, real and assumed. One boy tries our powers of diagnosis to the utmost for he declares his heart has swelled. We give him what we know at least will not hurt him and he departs satisfied.

From the time the schoolboys come until the last patients leave, the clinic is a busy place. Some days the big veranda presents a blue scene with two-thirds of its floor filled with patients, eye cases, half blind, stumbling over outstretched legs with old ulcers, the ensuing remarks, babies crying, here and there a patient trying his or her best to cover a sore from the "evil eye" even though no one knows who possesses it, here and there too a patient shrinking away from the others in a holier than thou attitude.

Other days there is a splendid feeling among them. One day especially, I heard such a tumult that I stopped my work to find out what could be causing it. Found a hot debate in progress, in which all were joining, the women hotly asserting that women were beyond a doubt much better than men, while the men were unitedly rallying to their own defense.

We had a dreadful case brought in not long ago. A native litter borne of four, was seen approaching. The patient proved to be a young girl, covered with sores. She had only been sick two years they said. Now as she approaches the marriageable age, her brothers are interested in seeking help for her for no one would pay even a calf for her in the condition she is in, let alone twenty cattle.

Quieting the crowd for the clinic service of song, prayer, and Bible story is a problem some days, depending upon what they have been doing as they waited.

But it is good to watch the interest they show, to see them singing songs of His praise and love, to sow the Seed daily, to know that daily so many are being brought to hear the Gospel Message. His is the harvest, it is ours to sow.

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

VIGNETTES

NUR

At the G. B. S. Sialkot the new school year, all within its first month, has brought us four new teachers and 49 new pupils, the King's Silver Jubilee to celebrate and Government's yearly Inspection, not to mention Measles, Itch and nineteen tonsil operations.

The Staff began the new year with a day of prayer and we have reason to believe that the blessings of that day will last through all the year.

One of the new pupils in our Senior Normal Class is a Mohammedan convert by the name of Nur (Light). Since her baptism she has been teaching in a Mohammedan village school, where she has had plenty of persecution for refusing to teach the Koran to her pupils. The thing she found hardest to bear was the theft of her Bible. She had the joy however, of seeing her mother, who is still a Mohammedan, enroll in the beginners class of that school in order that she might some day be able to read the Bible for herself. Nur's joy at being allowed to take Normal Training in a Mission School seems to know no bounds. She says it is not the Normal Training that she covets so much as the opportunity for getting Bible teaching and growing in spiritual things, so that when she goes back to live among her Mohammedan relatives she may better be able to give them the reason and proof of the hope that is hers in Christ.

R. I. Ardrey

SARDARAN

I want you to meet Sardaran, a young village woman with very poor eye-sight. She was born a "carrier of the basket", a very lowly public servant in her village. For a short while a woman who could read lived in Sardaran's village and this Christian wife and mother taught several of the little girls of the Christian community how to read. Sardaran managed to spell her way through the second reader. For the past two or three years this girl with the weak eyes and such meagre knowledge has been trying to pass on what she has received, and several little girls have read through the primer with her. Two of these are now in boarding school getting a real primary education. Two married women with families, one much older than Sardaran, have learned their A B C's from her and though Sardaran has recently left her mother's village to be "mistress of a home", which is the real meaning of her name, these women are going on spelling their way in the first reader. With the start they have and their keen interest they ought to be able to read the New Testament some day.

It is through such women as Sardaran who bring forth their hundred-fold that we have hopes for the building and strengthening of Christ's church in the Punjab.

Laura Reynolds

DAILY TALK

Opening the door, I saw seated on the ground an old woman and two good looking young ones. They got me a chair. After a bit of gossip, they asked me to sing. While I sang the 51st Psalm, the neighbors came in. "Those who do good will go on the right road and those who do evil will go on the wrong road."

"Who can do good works?" I asked.

"No one."

"Then who can be saved?"

"No one."

"But that is what I have come to

tell you about; how you can be saved." I told the story of salvation.

"Do you ever go out for walks?"

"No. We are not allowed. This is a jail for us. A jail, do you understand?"

"Satto has come."

"I thought that black shirt meant that Satto had come. And I haven't a wife for her son yet."

Satto does not believe in selling her girls nor in buying a wife for her son. She is a good woman, the son deserves a good wife and we need Christian families. So we prayed about the matter. Although an ignorant village woman, Satto knows how to pray. She asked for guidance to know God's will and for help to do His will. She prayed for her son, for the people of her village and for the Babu and his wife working there, for the missionaries and even for the King of England. Then she prayed the Lord's Prayer and said the Creed. She had walked more than nine miles and was tired when she came but she went away refreshed.

Maude Miller.

SHE GAVE HER MITE

Today I went to see Karm Bibi as I had word from her yesterday that she was ill. The nephew who brought the message said her village was two miles from camp but when I walked there I decided it was some other mile than the one I know. Judging by the time we spent on the road it must have been at least three miles.

Karm Bibi is the only Christian woman in her village. She has a rather stupid son who lives with her. She had a bright son whom she sent to a Government school in a village a mile away until he passed fourth class then by a great effort she sent him to the Christian Training Institute in Sialkot where he took sick and died. At this time she showed real Christian resignation. She sent one daughter to the Girls' Boarding School in Sialkot for a few years then arranged for her marriage. Two younger children died.

Karm Bibi does the cleaning after the cattle of the farmers who live in the village. In fact she is the chief worker in the sanitary department of the village. The people give her of their old clothes and some food. She picks cotton and receives a share. Her son works with the farmers and receives a share of the grain.

As is the custom for the low caste people, her house is located in the outskirts of the village but she is fortunate in having a mango grove in front of her house between it and the village.

She can not read the Bible for herself but when any one comes to teach her she is always ready to learn. Today though ill she begged that two lessons be taught her. Once before when I had given her a Bible lesson and we had sung a psalm of praise together and had prayer she handed me two rupees as her offering. She who works hard to earn her living gave from her little, what for her was a large gift, because she loves her Lord.

Yearly, when she has an opportunity to give a Thank-Offering, she is ready wth her gift. She enjoys attending the Presbyterial conventions. This year when it was to be in Pathankot she came in a day or two early wearing new clothes of inexpensive cloth. Her three simple garments must be new in honor of the special occasion.

Because this sister desires to learn and knows the joy of giving I did not mind walking six miles and wading a stream both going and returning that I might see whether she was seriously ill and that I might do something to relieve her suffering.

Sara Moore

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

THE GORE NEWS

By the Rev. Chris Kenneweg, Gore, Ethiopia

I left Monday for Sayo to baptize and to assist in the Communion Service and the receiving of members in the church. It was worth sloshing through the mud to get a look at the work at Sayo. I was so happy when passing through Addis Ababa at the Evangelistic zeal there. They've been doing great things.

It was a satisfying trip to Sayo. The going was a little hard through the mud as we are just in the midst of the rainy season but there was so much of interest along the way. Then passing through the wild Bir-Bir Valley we saw many lion tracks that helped us to hurry along. How fine to see my old stamping grounds at Sayo!

Eighteen people joined church there and 120 took Communion. It's an inspiring sight to see over 400 native people at worship, their praise so fervent. The beautiful hospital—Jean Orr Memorial—is an imposing building doing a great service. The meetings were spirit-filled and I came away inspired to do greater things.

Today one of the elders told me that three men have applied to him to join our church. We trust that there will be more before Sabbath. It means a lot to us to have people applying for membership just at this time when the attitude of the people in general seems to be turning somewhat against the whites. We will try to keep adding them each week and before long we will have a good sized church, we hope

As you may know, the American Legation has advised us to quit Sayo and Gore. Now we do not go in for any 'heroics' here, but it does not seem to be the thing to do as yet. We'll stay on temporarily. If circumstances demand it we will send the women down to Sudan or Egypt and the men will stay until things get pretty hot. I am sure the good Lord is guiding us in this.

The carpenter had made a new cross for the new church and had painted it with white paint. A little girl was seen nearby with white paint on her lips. When asked about it she said "should I not kiss the new cross?"

At prayer meeting one of the women prayed as follows: "And bless Mrs. West's mother as her daughter is leaving her side to come to Ethiopia. May her tears not be tears that taste like salt. May they be tears of sugar." And that is our wish, too, Mrs. Miner.

"FOR OTHERS"

(Continued from Page 153)

and tenderness which could have been inspired by nothing but the spirit of Christ alone. She often worked throughout the summer and would only take the briefest of vacations. Truly she spared not herself, and when stricken with illness on her last day, her thought was that she must go to her clinic. Who can count the lives she has touched? I have lost a dear friend, the American Mission in Egypt a devoted missionary, and Heaven has crowned a great soul.

WHAT THE GIRL'S CIRCLE EXPECTS OF MOTHERS

By Mrs. John McKelvie, Pittsburgh, Pa.

Paradoxical as it may seem, mothers can be of much help to the Girls' Circle by considering their E's. (Ease).

The first E is

Enrollment—Mothers should assume the responsibility of enrolling their daughters in the Girls' Circle. They should be proud that they are numbered among those receiving missionary instruction and inspiration in the world-wide concept of the Gospel Message.

The second E is

Enthusiasm—Enthusiastic mothers are an asset to any Girls' Circle. The Girls' Circle is doing for the daughters what the mothers cannot or will not do themselves. More and more the Girls' Circle is undertaking the responsibility of the mothers. They should, therefore, recognize the worth of the service that is being rendered and show a loyal and wholehearted enthusiasm.

The third E is

Encouragement—All good enterprises need encouragement. The work of the Girls' Circle is purely voluntary. Officers and sponsors are often at their wits end in trying to maintain the effectiveness of the Circle. It involves a service of devotion and sacrifice. A timely word often serves as a tonic and an expression of appreciation helps the worker to carry on.

The Fourth E is

Example—Admitting the value of what has been said, nothing is so worth-while as example.

There is no discharge in the war in which we are engaged.

Mothers to be the most helpful must always assume the attitude of learners and they must "study to show themselves approved unto God". Growth in the Christian life is a process of the years. To know the Master's will involves a life of study.

The participation of mothers in the Missionary work of the Church is just as essential as that of their daughters; all of which means that mothers can help most by their example. This necessarily involves, among other things, the faithful attendance of the mothers at the Missionary Meetings of their Society.

Therefore, the Girls' Circle expects the Mothers

1st. To enroll them.

2nd. To be enthusiastic.

3rd. To encourage both the work and the workers.

4th. To set a good example.

IF YOU ARE—
A VICE PRESIDENT

By Gretchen Morrow Baker, Pittsburgh, Pa.

Every organization desires to be a progressive group, not one with a "treadmill progress"—moving, but not forward, but one which is alive, alert, and active. This can only be true as each officer takes her place, conscious of the importance of her position to the success of the society.

The constitution for Women's Missionary Societies provides that in the absence of the President, the Vice-President shall preside. Since she may be called upon to act as president at any time, the responsibilities of the one become the responsibilities of the other. "I am willing to serve my society as a Vice-President but not as a President," is often heard by members of a nominating committee when securing nominees for the ballot. The Vice-President's duty is the same as the President's in the absence of the latter and a feeling of unimportance of this officer makes for weakness in the society.

The Vice-President should attend all the meetings of the Executive Committee and be on the alert at all times to give suggestions or support to the President. It relieves the work of a President to feel that she has this support and the cooperation of her Vice-President .

In some societies the office of Vice-President carries with it the additional office of Chairman of the year's Program Committee. In most societies, the President serves for two years but in the societies where this system is employed, the Vice-President serves but one year.

I know of no better method of training members for the office of President than to have them serve as Chairman of the Program Committee and the two Vice-Presidents who have served under a two-term President make most desirable nominees for President on the succeeding year's ballot.

Only as the officers stand "each in her own place," can the machinery of a society operate effectively. A Vice-President can be a potent power for efficiency in any society, only as she fits herself for the responsibilities of the office, and when the need arises, is there either by encouragement or service to supply the motivating power for the society's operation.

'The Lord hath used the lips of men
To spread the truth's immortal light,
To pray the spirit's mystic pen
Upon their lives the truth to write.

"Could written parchment conquer all,
St. Paul's epistles had sufficed
But we must be ourselves like Paul,
Epistles of the living Christ."

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

THE MOST DIFFICULT TRANSLATION

Our minds are turned toward the celebration of the 400th anniversary of the translation of the English Bible. We think of the hundreds of translations that have been made through the succeeding centuries. The Bible has been translated in whole or in part into 968 languages and dialects.

This question has been asked of translators: What has been the most difficult translation of the Bible? What language has given the most trouble? No doubt the replies would vary.

Dr. J. C. Patten, Editor of *The Bible in All the World,* has given an answer to the above questions, which may help us more than to be able to read every word of every translation ever made. We quote a part of this excellent article.

"The main consideration is this: Has the translator succeeded in conveying the exact meaning of God's Word into a native speech? . . . The faithfulness of the translation is the all-important test.

"Are our lives faithful translations of God's Word? To what extent do we succeed in reflecting the mind and spirit of Christ Jesus? Not one of us can answer these questions without many a regret that our lives reproduce so faultily the example of the Master. We fall short at every point. In thought, word and deed we fall far below the Divine standard.

"If the translation be so faulty how can we improve it, or better still how can we begin again and again to make a new one? St. Paul supplies the clue when he tells the Corinthian Christians that they are 'manifestly declared to be the epistle of Christ . . . written not with ink, but with the spirit of the living God'.

"We should like to be thought of as the epistles of Christ, but we want to hold the pen and decide what is to be written; but that epistle is to be written 'not with ink, but with the spirit of the living God'. If the translation is to be faithful, the translator is not ourselves but Another. 'I live, yet not I, but Christ liveth in me'.

"Thus the hardest translation of all—the translation of the mind and spirit of Jesus Christ into our frail lives—will only be accomplished when His grace wins the response of heart, conscience and will. When we bring ourselves into subjection to Him, we are on the way to becoming His epistles."

THE CHRISTIAN HOME

No subject presented to the Church for study in recent years has been more heartily received than "Christianizing the Home". It is a subject near to our hearts.

Pastors everywhere are preaching on the Home; Women's and Young Women's Missionary Societies are studying the little book in their meet-

ings; the Young People's Societies are discussing this book and it is being reviewed in prayermeetings and Sabbath School classes.

As we study this subject we are not concerned primarily about the "Reno-ized" homes, which fill our orphanages to overflowing and make large contributions to the jails and penitentiaries; nor are we thinking especially about the unchurched homes, but our chief concern is *How to Christianize the Christian Homes.* How to make the homes of church people examples for those who are not Christians. Until we can in some measure demonstrate the power of Christ in Church homes our efforts to help other homes is of little value.

The importance of the home, and of home training cannot be overemphasized. Given good Christian homes throughout the land, and the Church will become a mighty power; given Christian homes and the citizens will be good men and women. Given good citizens who fear God and serve Him—but why go on? The results we cannot measure.

May this study touch the lives of all parents; may they be led to keep their baptismal vows; may they build family altars; may they promote regular church attendance in their families; may they have the joy of personally leading their children to Christ. May this study be the beginning of a real revival of family religion throughout the whole Church!

"AND IN SAMARIA"

Have you noticed how the program for our denomination and for our missionary societies conforms to Acts 1:8? Jesus said: "Ye shall be witnesses unto me in Jerusalem"—that might mean to us—in our homes as we have been studying the Home; "and in all Judea"—which might mean in our neighborhood, in our city, in our commonwealth, as we study "The Christian Citizen"; "And in Samaria". We have just reached Samaria now in our survey as we take up the Home Mission study "Toward a Christian America". Many of the inhabitants of the United States are "Samaritans" to many Christian people—they have no dealing with them"; "and unto the uttermost part of the earth". Later we shall be turning to "That Other America"—so near geographically but more distant than Asia as far as our knowledge of it is concerned—as we take up "Women Under the Southern Cross".

Acts one eight is just as binding in 1935-36 as it was in A. D. 33. May we obey it today.

QUESTIONNAIRE

1. How many children in the U. S. without religious instruction?
2. What was the first paper published in the Northwest?
3. Where is our college for Negroes?
4. What proof of Christianity did Red Jacket want to see?
5. A woman tramp—Where?
6. Into how many languages has the Bible been translated?
7. What missionary had to walk several miles after her mule was stolen?
8. Who was garlanded with jasmines?

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

DO WE THANK OUR FATHER?

"Do we thank our Father, every livelong day,
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?

Do we thank our Maker, every passing hour,
For each bit of beauty, for each gentle flower,
For the tender twilight, when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher, with each swift heart-beat,
For the gift of fingers, for the gift of feet—
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father, simply as a child,
For His utter patience, calm and sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father, every livelong day!"

—*Margaret E. Sangster*

THANKSGIVING DAY

When we enter the month of November our minds turn to Thanksgiving Day when all the people of the United States are called upon to assemble themselves in their different churches to praise God for His blessings to them during the year. No other day in our calendar is like the one we observe the last Thursday of this month. It is for a definite purpose—praise and thanksgiving. It is a day when all faiths, with different creeds use the same theme for their service. They gather in different church buildings yet the same note of praise and gratitude is in each meeting place.

We have three hundred sixty-four other days in the year to think of God's blessings to us and to express our gratitude to Him in our homes, but this Thanksgiving Day we are called to unitedly praise Him for all gifts personal and national. In the midst of the many sins and troubles in the world, what a call this is for a spirit of good cheer and gratitude among Christians.

Thanksgiving makes our blessings doubly blessed, causing us to enjoy them twice—as we experience them and as we recount them. Our blessings are multitudinous, but the best blessing is a heart that receives with gratitude. Thankfulness magnifies our little things until we fail to wish for the great things of others; it brings happiness and contentment.

A jeweler had an advertisement in his window this Fall: "Clocks converted to Chiming." "Converted to chiming" is what a great many people need today. In the midst of troublous times what a call there is for cheerful Christians who can advertise the grace of God which is able to dispel the gloom. This Thanksgiving season is a good time to make the change from complaining to chiming. May we forget the little things that upset us and unite our voices in an anthem of praise.

The members of the Women's General Missionary Society have been asked to express their thanksgiving and praise each day of September, October, and November. If this united spirit of gratitude is expressed it will bring a blessing also to all who come in contact with these grateful hearts.

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored
Give worthy thanks, O Lord, to
Thee?

With thankful heart I offer now
My gift and call upon His Name;
Before His saints I pay my vow,
And here my gratitude proclaim."

PRAYER OUR BEST PREPARATION

In planning our coming "Ingathering" of Thank Offerings let us all be much in prayer. Without His blessings all our plans will be in vain.

Pray earnestly in our families, in our societies, in our prayer groups, and as we observe the ten o'clock hour of prayer that every effort put forth by the Thank Offering Secretaries of the societies or presbyterials or by the General Secretary be blessed.

Prayer plus good methods, plus consecrated zeal will result in victory. Pray definitely, in faith—

First—For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank Offerings.

Third—That the 90,000 women of our church will each have a part in this Thank Offering.

Fourth—That this year's Thank Offering be the best ever given.

Fifth—For God's richest blessing upon every gift and giver.

Oh! Women of the United Presbyterian Church, are you thankful that you know of Jesus and His love and care for you?

Do you realize what the gift of His Son means in your life?

What would your life be if you were one of the millions of women who have not heard of Jesus?

Women who are:
Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead.

Let us show our gratitude by our gifts.

THE 1935 THANK OFFERING

Our Thank Offering year closes at midnight December 31, 1935. Please remit all offerings to our general treasurer in plenty of time to be included in this year's offering. In sending Life Membership money, which is a part of the Thank Offering, please send name and address with the money.

ANNUAL THANK OFFERING BLANKS

Report blanks were mailed to your Presbyterial Thank Offering Secretary October 15. If a secretary has been elected since April 1, we ask that the secretary whose name we have please send the package to the newly elected one and notify us of her name and address. We hope all secretaries will send us a complete report this year. If there are new societies in the presbyterial, please

give this information; also if any societies have disorganized or merged with others, please report. The total number of societies in the presbyterial must balance with the number of societies reported in the Statistical Report of 1935.

That the presbyterial may have a place on the Honor Roll each society must have a Thank Offering and report same to the Thank Offering secretary and she must report on time to the general secretary. Try this year to receive a report from every society. These reports should be made by the Thank Offering secretary just as soon as the money is sent by the society treasurer to the treasurer of the presbyterial. The society treasurers can help, too, by giving the correct amount to the Thank Offering secretary and telling her that the fund is completed and sent to the presbyterial treasurer.

LIFE MEMBERSHIPS

Many questions are asked regarding life memberships, both senior and junior, and life directorships. These are counted in the total amount of the Thank Offering of societies. A Senior Life Membership is twenty-five dollars. The first one was received in 1886 and year by year other names have been added until the complete list numbers many thousands. A Junior Life Membership is ten dollars. In 1904 the Life Membership Fund was established in the Junior Missionary Society. The first Life Directorship was received in 1917. The amount required for it is Three Hundred Dollars.

To become a Life Member or Life Director must one be a member of a missionary society?

No.

Can a member of a society make a member of another society, even of another congregation, a Life Member or Life Director?

Yes. It may be given through the Women's, Young Women's or Junior society and counted in the offering of that society, not in the society to which the Life Member belongs.

How long may one expect to wait before receiving the Life Membership certificate?

The treasurer of the society sends name and money to the presbyterial treasurer. She sends name and money to the General Treasurer. The General Treasurer gives the name to the Thank Offering Secretary and certificate is issued and mailed the day the name is received.

If the treasurer of the society sends money of the Thank Offering and does not mention the Life Membership and name, should a Life Membership certificate be expected?

No. There is no possible way for the General Treasurer to know unless the name and money are sent together. A certificate could not be issued.

Is the money from Life Memberships and Life Directorships disbursed the first Tuesday of June each year to the different missionary departments?

No. It is kept in special funds:—Senior Life Membership Fund, Junior Life Membership Fund and Life Directorship Fund.

May money for Life Memberships and Life Directorships be designated for any other purpose?

No. From the beginning in 1886 the Board has felt that these funds should not be used for current expenses, but be held for some specially needy object, which the Lord in His providence would in time indicate.

What objects have been helped by the Senior Life Membership Fund?

Fifteen Thousand dollars were used to purchase the site for the Girls' Boarding School, T a n t a, Egypt. The Life Membership fees for two years following the purchase were set aside for the erection of this building. All Life Membership money of 1915, 1916 and 1917 was used to enlarge and equip the Tanta Hospital.

What has been accomplished by the Junior Life Membership Fund?

Endowed a child's bed in Jhelum Hospital, India, three children's beds in Sialkot Hospital, India, and one bed in Jubilee Hospital, Henderson, N. C. The Junior Life Membership fees of 1913 and 1914 were placed in the building fund of the G. B. S., Tanta, Egypt, and those of 1915 and 1916 went to Tanta Hospital. In 1917 they were set aside for purchase of an X-ray machine for Tanta Hospital.

The Junior Life Membership fees of 1920 were designated to equip and permanently maintain a kindergarten in the G. B. S., Tanta, Egypt, in memory of Mrs. Mary Clokey Porter. $5,000 was the sum asked for this purpose but the boys and girls were so interested that they gave $9,574.66. In 1926 the Junior Life Membership fees were used in the erection of a much needed school building at Ezel, Kentucky.

Has the Life Directorship Fund been used for any object?

Yes. This Fund was started in 1917. The splendid new church building at Frenchburg, Ky., was erected by the money of this Fund.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

September 1, 1935 to October 1, 1935

13. Julia Louise Holstein, Grove City, Pa. By the Mission Circle of Grove City.
14. Jennie Vander Spek, Lyndhurst, N. J. Mrs. J. H. Aldridge.

DISTRIBUTION OF THE 1934 THANK OFFERING

At the regular meeting of the Board of Directors of the Women's General Missionary Society, Tuesday, June 4, 1935, the following distribution of the 1934 Thank Offering was made:

Foreign Missions	$59,500.00
Home Missions	9,294.00
Indian Missions	500.00
Negro Missions	9,294.00
Parsonage Department	200.00
Ministerial Relief	1,000.63
Junior Missionary Magazine	900.00
Foreign Salaries	150.00
Senior Life Memberships	7,000.00
Junior Life Memberships	2,410.00
Life Directorship	300.00
Columbia Hospital	20.00
Contingent Fund	1,352.82
	$91,921.45

HOW FARES THE CHURCH IN AMERICA?

The church, the united church in America, exists for the sake of our national life, and the nation's significance in the last analysis is to be measured by the contribution it makes to humanity—to the whole wide world.

We begin, then, with the individual church member, we move with him into the organized life and work of the local church. And that church, working cooperatively with other churches and agencies, sets itself to the task of creating a Christian community. But no community can rest content until it has done its full share of the task of making the nation Christian.

Granted an individual Christian experience, an aggressive, evangelistic, serving church is an inevitable consequence. And granted such a Christian church, the program of home missions is inevitable. And so, locally and nationally, the church moves forward with the strong bearing the burdens of the weak, with a special ministry to the areas and peoples of greatest need, binding Christians together in the task of building Christian communities, and making a Christian nation, a Christian world, a Christian social order.

—*Kenneth D. Miller.*

YOUNG WOMEN'S DEPARTMENT
including
GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Cedar Rapids Presbyterial presents a new society—Waterloo Shemsa Circle — seven members—Margaret Wilson, president.

New York Presbyterial has fallen into line, its first society for young women having been recently organized:—St. James, Brooklyn, Vida Graham Circle—eleven members—Gladys Kiefer the president. In reporting the facts, Mrs. Clutter, sponsor, said that each of the girls busied herself this summer fashioning a patchwork quilt. Two of the quilts were completed in time for Miss Graham to take them aboard ship on their long journey to India. The girls and their sponsor had the rare privilege of seeing the missionaries off, those sailing Sept. 17. What an opportunity! Not many societies may enjoy such a close touch with the missionary, but all may send a letter to some missionary or missionaries to help brighten the hours as the distance from native land and intimate home fellowship is ever increasing.

GRIT

What picture comes to mind on the mention of this word—this little word—grit? Is it a figure with determination written all over the features and in the pose? Or, is it a wispy little creature climbing over all odds, achieving undreamed of results? Whatever is your idea, grit is literally *sand;* figuratively it is *pluck, determination, firmness, resolution* of *mind*—so says the dictionary.

There are countless numbers of illustrations of grit in everyday living. Had we eyes to see, we might be overwhelmed with what goes on just near at hand. Here is an example which was quoted by the paper, *The Forward.* It has to do with former President Hoover. He was the junior partner in a London mining firm. The senior partner was in China when embarrassment came to the firm—the financial member of the firm skipping with a million dollars including all Mr. Hoover had in the world. The defaulter caused many small investors to lose as well as cheating other London firms by use of forged documents. So far as matters went legally, no blame could be attached to the senior and junior partners. They were not responsible for replacing the stolen money. Mr. Hoover, however, felt a moral responsibility so promised that every loser should be compensated. The senior partner was not in accord with this plan at all, but Mr. Hoover insisted that he would make the loss good. So the years came and went, strenuous they were! We are happy

to say that after six years of planning and work, all creditors were paid. Would you call this grit?

Grit is the opposite of spinelessness. It is backbone. The jelly fish lacks this essential stiffness. Backbone is much needed these days. People seem to be devoid of the knowledge which makes for solidity—they are so easily swayed this way or that. "With all thy getting, get understanding" was the advice of the sage. Surely there is need for such advice today. There seems to be much laxness of thought if we are to judge by actions. Again we read, "As a man thinketh in his heart so is he." Loose actions follow loose thinking. There seems to be a tendency to overestimate nonessentials and to spend little time meditating on eternal verities. There seems to be little regard for holy things and a tendency to speak of God's laws as passe and "not up-to-date". "Thus saith the Lord" has been converted into "This is what I think"! We are admonished to "not cast our pearls before swine". Does this imply that we are to remain mute when people play fast and loose when speaking of moral and spiritual values? Or, is there a time to display a little of this precious grit? Are young or older people who have convictions of truth to remain silent always when companions for the evening, companions chosen for them but not by them, speak disrespectfully of righteous leaders or laws? Is it bold or rude for a guest to answer a host or hostess truthfully when his opinion seems to be desired? A noble man once said, "I would rather be right than president". Surely the right thing to be is to be square with God even if one be regarded as "narrow" or "just a little queer."

"All things to all men" is sometimes wrested from the apostle's idea of the expression in order that the wily person may do what she pleases when she chooses, thus saving up on her use of grit. She can pose as pious one day and live as the world the next. She is a changeling. Such people are infesting the church as we know it with weakness. They are causing the world to jeer and to laugh at the failure of the church to do what it says it can do. They are bringing reproach on the name of Christ by defaming the church itself.

Surely every one of us should be most courageous in endeavoring to be the "salt", the "light" of which Christ spoke when referring to his followers. If each of us is what she should be, then the church and its organizations, including the missionary society, should be worthy of commendation. Grit we need and grit we must have if we would be true to our profession!

A GOOD PLAN

"If the mountain won't come to Mahomet then must Mahomet go to the mountain", so decided the Susannah Hutchison missionary society of Robinson church, Chartiers Presbyterial, when plans for the August meeting were going glimmering. It was to be a picnic with a missionary speaker if satisfactory arrangements could be made. The New Wilmington Missionary Conference was on. A happy thought came—why not take autos and picnic supper and make the journey to New Wilmington for the inspiration they would receive! It was 130 miles return trip but with a meal by the way and intellectual and spiritual food to be enjoyed, was it so far after all? Two car loads of girls with pastor and wife made up the company. The vesper hour was enjoyed and two fine missionary addresses,—those by Mrs. Ruth L. Walker of Ethiopia and Rev. John Smith of Japan. It was especially fitting that Mrs. Walker was one of the speakers since she is a Y. W. Special worker. They all considered the time and effort expended worthwhile. Such a plan might not be feasible for

your society but you might be able to work out something just as profitable.

A Y. W. RALLY PROGRAM

Mrs. Willis Kirkland, Y. W. Secretary of Arkansas Valley Presbyterial reports that the rally program occupied slightly more than two hours. The devotional theme was—"The meaning of prayer". Following this period was a demonstration showing how to use the Prayer Cycle in a missionary meeting. A particular day was chosen and slips of paper bearing statements on the missionaries and stations were given out. These slips contained, too, information on the special thoughts as gleaned from other sources. After each girl read her statement, she offered prayer.

The presentation of the "Y. W. M. S. Service Station" was especially useful to the new or younger member in that a clearer view of the work the girls are to perform was presented.

Two topics discussed by two representative young women were: "What does the Y. W. Circle owe to the Church?" and "Our Mountain Schools." The topic, "Our goals for next year and how to reach them", was handled by the Secretary.

You may be interested in the goals: I. For every member—A. Have a Prayer Cycle and use it; B. Read the Magazine. II. For every society — A. Increase membership and attendance; B. Support the "seven departments" and the "Y. W. Special". (Of course you understand that these goals are for this particular presbyterial and do not interfere with the general goals).

Fifty young women attended this rally, some journeying 160 or more miles. After a social hour and a picnic supper, the far distant ones were invited to remain over night and enjoy a "slumber party"! Pretty nice wasn't that?

The secretary says—"Arkansas valley is proud of her young women. We pledge a winter of united effort in the name of Him who gave us our Great Commission."

A SPIRITUAL BANQUET

On request, Mrs. E. E. Ellifritz of 3rd Washington Y. W. M. S. has sent in an account of a special program:

At the conclusion of our study of "Seed Corn", the missionary societies of the church held a "Spiritual Missionary Banquet," adapting ideas gained from Mrs. McKune's plan suggested for the study of the "Rainbow Empire."

Fifteen small tables with covers for four at a table were used. Hand-decorated place cards marked the place of each guest or member (Correspondence cards cut diagonally, small end bent back). At each place was a paper plate on which were a map of the Punjab, India, a paper "wafer", a piece of fruit, (apple, pear, orange or banana fashioned from colored construction paper), and a menu card. It read as follows:

Appetizer

Bread Salad

Piece de Resistance

Relish

Fruit Nuts

Dessert

Tea

This menu of course proved to be the program of the evening and was explained by the hostess, the president of the society.

An "appetizer" is that which whets the appetite for what is to follow and that was instrumental music played while the banqueters found their places.

The "bread" was the devotionals of the evening. John 6:51 was written on the paper wafer and read by everyone, a song and prayer following. "Salad" was the blending of ingredients so a duet or a blending of two voices in a missionary song formed this part. The "piece de resistance" is the hub about which the

planning of the whole meal revolves, the "meat". It was the address given by Louise Scott of India. We decided that our meal was a real success as she spread before us a picture of life in the Punjab, using the map found on the plates as a basis for her talk. A "relish" is that which gives zest or pleasure to a meal. What could give us more pleasure than greetings from a former pastor's wife, Mrs. Francis J. Scott! The "fruits" of missionary work are the converts. On each piece of fruit was the name of an Indian convert, Miss Scott giving the pronunciation of the strange words. The pastor, Rev. A. R. Armstrong, furnished what ministers seem to have in abundance, jokes, very appropriately called "nuts" on this occasion. We thoroughly enjoyed his humor. Dessert is usually a sweet served last at a meal. What could be sweeter than the disposition of our pastor's wife, Mrs. Armstrong! We were glad for her words.

Tea is a native drink of India and as we sang our concluding number, we were asked to drink in the beauty of the words and music.

Later light refreshments were served. All the planning and work entailed in such a program were judged to be very worthwhile.

METHODS

Some new programs have come in. The contributors are—1. Peggy Stewart, Mt. Lebanon, Pittsburgh; 2. Mrs. John A. Ralston, 5814 Wellesley Ave., Pittsburgh; 3. Mrs. Elmer Ellifritz, 315 Clark Ave., Washington, Pa.; and 4. Miss Elizabeth Trimble, 304 Publication Building, Pittsburgh, Pa.

The McCown Circle of Mt. Lebanon church has a circular year book, having the appearance of the globe with the Orient and Occident pictured in maps. The booklet is profusely decorated, an intermediate page illustrating each of the programs. The society has as its first thought the motto of the New Wilmington Missionary Conference, "To me to live is Christ."

The page quotations are apt, the last page being a summary of the thoughts:—

"Ready for service lowly or great," "Ready to speak, read to think," "Ready to stand aside and give," "Ready to stay at home and send others if He sees best", "Ready to stand where He seets fit", "Ready to watch", "Ready to stand the strain", "Ready to do His will." A very interesting year book.

The 6th Pittsburgh Young Women's society combines industry and study, meeting frequently at 10 A. M. to sew, stopping for a 12:30 luncheon and opening the business and program period at 1:30 P. M. The year book contains an unusual feature, two lists of membership, one the regular membership of the society, the other is headed "Young Women's Club." Many of the names are on both lists. No doubt this is a happy *federation* if it may thus be described. There are also dinner meetings scheduled.

Odd isn't it that two "globe" types of programs should appear in the same review? The 3rd Washington, Pa. Y. W. M. S. presents this one. There is a simulated "band" about the "globe", the words "Around the World" on one section and "With Christ" on the other. The regular program is being used, each program to be developed according to the ideas of the committee in charge after it reads up the latest suggestions as found in *The Womens Missionary Magazine.*

Again the Ladies' Aid Society of the 1st Church, N. S., Pittsburgh, has sent in its folder for the year. This society is "missionary-minded" and plans specially for devotions at every meeting. It has a committee called "Special and Foreign Missions."

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

PATHS OF PURITY

Quiet Music—"Wash me and I shall be whiter than snow."

Scripture Paths to Purity—Read responsively Selection 31, Psalter Hymnal.

Voices of Counsel Along the Pathway
Hear the words of

ABRAHAM LINCOLN—Let every man remember that to violate the law is to trample on the blood of his father and to tear down the character of his own and his children's liberty.

WOODROW WILSON has spoken to us in these words—No nation can live without vision, and no vision will exalt a nation except the vision of real liberty and real justice and purity of conduct.

May we join in the prayer of

GEORGE WASHINGTON — Almighty God: we make the earnest prayer that thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain affection and love for one another. Amen.

MUSIC inspires us to follow the paths of purity with a light and courageous heart.

Sing—"Fight the good fight with all thy might" Psalter Hymnal No. 421, or

"God of our fathers," Psalter Hymnal No. 450.

LITERATURE — Lofty ideals expressed in literature have helped many to tread the paths of purity with high and holy purposes in their hearts.

ONCE TO EVERY MAN AND NATION

Once to every man and nation comes the moment to decide,
In the strife of truth and falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
And the choice goes by forever 'twixt that darkness and that light.
By the light of burning martyrs, Jesus' bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back;
New occasions teach new duties, Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of truth.
Though the cause of evil prosper, yet 'tis truth alone is strong;
Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow keeping watch above His own.

James Russell Lowell.

Read responsively—"America First" by Bishop Oldham.

Not merely in matters material, *but in things of the spirit;*
Not merely in science, inventions, motors and skyscrapers, *but also in ideals, principles, character;*
Not merely in the calm assertion of right, *but in the glad assumption of duties;*
Not flaunting her strength as a giant, *but bending in helpfulness over a sick and wounded world like a good Samaritan;*
Not in splendid isolation, *but in courageous cooperation;*
Not in pride, arrogance and disdain of other races and peoples, *but in sympathy, love and understanding;*
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, *but in blazing a new trail along which, please God, other nations will follow into the new Jerusalem where war shall be no more.*

Some day some nation must take that path unless we are to lapse once again into utter barbarism, and that honor we covet for our beloved America;

So in that spirit and with these hopes we say with all our heart and soul: AMERICA FIRST.

THE UPWARD ROAD

I will follow the upward road today
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

THE DRAMA is one of the surest and most impressive ways to call attention to the sign-posts along the pathways of purity. Those who take part in the drama are as leaders along the path, opening the eyes to truth, pointing out by-paths of service. Those who observe are equally blest in following.

Present "The Call of the Colors," by Mrs. Harriet Boobyer in the October issue of *The Womens Missionary Magazine.*

ART—The seeing eye of the artist's vision and the seeing eye of those who catch the reflection alike see the truths that affect our lives as we walk the pathway.

Poster exhibit.

Closing Prayer

That we may be true to our ideals
As a Christian Citizen
As a follower of Jesus along the pathway.

Song—"My Country 'Tis of Thee."

Poster Suggestions — The posters may be prepared beforehand and used as an exhibit as indicated on the program, or they may be made during the social hour. If made then, they may be made on regular poster board or on the back of wall paper. Have plenty of colored art paper, crayons or poster paints, ink, paste, and scissors. Give each one a clipping as a suggestion for the poster. Let everyone *try,* even if only an attractive chart is made concerning the facts given.

The following facts were gathered chiefly from the *Christian Union Herald* and *The Womens Missionary Magazine,* though many others may be found elsewhere.

1. "John Barleycorn is not be to trusted at the throttle."
2. A toll of 15,000 dead and 300,000 hurt in automobile crashes in the United States during the first six months of 1935 was reported by the Travelers Insurance Co. of Hartford, Conn., in a nationwide survey.
3. Harper's Wine and Spirit Gazette quotes a Federal Liquor official as saying, "The bootlegger is back, the saloon is back, and the government is not making half the money it should be making."
4. It has been said, "Science, business, industry, doctors, educators, common sense, even the liquor dealers say, 'Don't Drink'."
5. An advertisement appeared in a newspaper recently for a young man "of sober habits" to run a road house.
6. "The drunkard shall come to poverty."—Proverbs 23:21.
7. In automobile days, one man's drink is another man's destruction.
8. "Repeal has succeeded in turning America's Grocery into a Grogery; in putting beer on the same shelf with buttermilk; in substituting gin for ginger ale; booze for boots, malt for milk, hard liquor for hardware, rum for rare-bit."
9. Alcohol is not an agent of life, but an accomplice of death.
10. I am grieved to the heart to see the number of idlers, thieves

(Continued on Page 173)

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, 1201 6th Ave., Beaver Falls, Pa.

Reports received:

Mrs. Jo Jane Cellemme, Cranston, R. I., writes: "Infantile paralysis is still on the rampage and all schools in Rhode Island are closed. This is the first time the mission has been closed." Mrs. Cellemme asks "all the women of our Church to please pray for the work of the mission and that God will give us strength and wisdom to do His work faithfully."

Miss Mary Geyer, West 44th St., New York: Had a lovely vacation in August and a good rest, too. Attended the Y.P.C.U. Convention in Winona, then went on to her brother's in Chicago for two weeks. He brought her back to New York. "If you could have seen the children as well as the mothers when they had the first sight of me, you would be convinced that we have won the hearts of the people, even the Jews. I teach the Jewish children the love of Jesus just as you would teach your own child. This is not concealed from the parents, yet they are anxious to send them here. I have had some of these children for three years and have great hopes for them. I had 102 children in the Daily Vacation Bible School. It was by far the best school we have had. I have a heavy winter's work planned."

Mrs. Anthony Caliandro, West New York, N. J.: "Had a great deal of sickness, measles, whooping cough, etc. Average attendance at Sabbath School has been forty. Adult services every Sabbath at 10:30. Large attendance on special days; other days the average is 48. Twelve active members in the Y.P.C.U. with an average attendance of 18, and 26 when we have something special. The Junior Society meets after school on Thursdays with an attendance of 22. Our program is: Mission Study, Bible memory work and prayer. All the children take part. The Women's meeting Tuesday evenings has an attendance of 14. Thursday at 8:00 P. M. Bible Class and prayer service with an average attendance of 20, and Saturday choir practice and a social time.

Mrs. Mary Ciancio of our Italian Mission, Pittsburgh, reports all the church activities started during September. Sabbath School is well attended. The Y.P.C.U. is having good meetings, as is the Women's Missionary Society. Eleven Juniors attended the Rally in Avalon. Mrs. Ciancio made 140 visits in homes and five in the hospital.

Mrs. Maud Morrison of Westland, Pa., is doing the same amount of work as formerly but does not see results. Sabbath School has not picked up since cooler days are here. Since a Beer Garden is less than half a block from the church it has made a great difference in the attendance, especially among the men. Our men do not go there but they say they just hate to pass the place, and some of the mothers will not let the girls come to the night meetings. Some children do not have proper clothing to come.

Mrs. Frank Lieske of Langeloth, Pa., reports that the Sabbath School is growing. There are also some new members in the Junior Society.

Miss Sallie Dickey of the Brunswick Church, Gary, Indiana, reports as follows for September 14-October 3: "Have attended all the church services, led three Thursday prayer meetings, talked twice at Y.P.C.U., attended a corner stone laying, a Ladies' Aid meeting, a Chili supper, a funeral, Presbyterial and Prayer Retreat, shower for a bride, an organized class meeting and a Y.P.C.U. social. One night I taught the class in "Religion in the Home," by Dr. McCulloch and thereby got the job reg-

ularly. In addition I have made a number of calls."

Miss Ruth Findley, Los Angeles, California, is much gratified over the progress the church on Robertson Boulevard is making. There are 130 in Bible School and the adults are regular in attendance. All classes were to be named, and organized and definite plans made to report on Rally Day. She reported having made 96 calls.

Ezel, Ky., Mr. Ellis Ward, Superintendent of the Ezel Sabbath School, reported an average attendance of 100 for September. Mr. Ward conducts a Sabbath School in the afternoon at Thoms Branch. There the attendance for September was 87—97—148 and 48. The slump on the last Sabbath was due to a funeral in that community which was held at the same hour.

Cottage prayer meetings have been held in four different sections in preparation for evangelistic meetings to be conducted by Rev. Fred Mitchell of First Toledo, Ohio, beginning October 14th and continuing until the 28th. Pray for these meetings.

The Y.P.C.U. Rally of the Stanton, Frenchburg and Ezel societies was held in Ezel this Fall. Mr. Boyer of Dayton, Ohio, who is the Synodical Young People's Worker, gave the principal address and presented some very helpful plans for the winter months.

Miss Sara Conrad, principal of our Ezel School, goes to Lexington on October 16 for an operation for appendicitis. We are sure that you will be remembering her very especially at this time.

Rev. Mr. Davis and Mr. Ward attended the meeting of First Ohio Presbytery in Cincinnati, Ohio, and Mr. Davis and Mr. Revis Carr attended Synod in Xenia, Ohio. Rev. Mr. Stephens and Mr. McDowell of Frenchburg also attended Synod.

GIRLS' CIRCLE PROGRAM

(Continued from Page 171)

and sots in these infamous seminaries, taverns, dram shops and tipling houses.—*John Quincy Adams.*

11. Alcohol retards the physical and mental growth of children.
12. Alcohol promotes disobedience to parents.
13. Alcohol weakens the resistance of the body, and thus favors attacks of disease.
14. To put alcohol in the human brain is like putting sand in the bearings of an engine.—*Thos. A Edison.*
15. "I do not use alcohol; it has no place in the life of those who would be fit. Nor do I use it as a doctor."—*Dr. Otto Peltzer,* noted athlete and runner.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

I hope Presbyterials will read, and after reading will respond to the appeal for worthwhile books, in order to establish a library at the Camden school, in memory of the Rev. W. G. Wilson, who for thirty years worked in that community for the uplift of his own people. Good books of reference, worthwhile fiction and poetry, books of science and sociology—either new or old ones in good condition—will be received most gratefully. In case a society prefers to send money, it will be used for this project.

Schools opened with a large enrollment of day pupils. The boarding departments report quite a falling off in the dormitories due to the continued depression and lack of employment.

Necessary repairs on the boys' dormitory at Camden and on Jubilee Hospital have been authorized. While the cost of these improvements is not excessive, it will deplete the fund in this department several hundred dollars. Please take notice and when distributing funds remember the department of Negro work.

Jubilee, as is the case in almost all hospitals, is having its share of emergency cases, due in almost all instances to incompetent and drunken drivers. No one is turned from its doors because of lack of money. Two interesting cases were reported: A tramp in man's clothing trying to escape from the detective, fell under the wheels of the freight train on which a ride was stolen and was terribly mangled. The big surprise came when the supposed man turned out to be a woman about 18 years of age. She was traveling with her husband who was not hurt. The woman was so badly injured that our chief surgeon, Dr. Royster, could do nothing for her and she died after two days, conscious to the last, and a most patient sufferer. Her body was returned to her home in South Carolina.

A family of six was driving to church on a recent Sabbath when the daughter who was driving lost control of the car. The father and mother were injured, the father fatally. The mother suffered a broken thigh. These are brought to your attention, in order to give some idea of the work Jubilee is doing. When you know that this hospital is the only one in which colored people are admitted within a radius of thirty miles, you will realize what a haven it is for the sick and broken colored folk.

Isabel, only child of Mrs. Betty Taylor Groves of our Arlington mission, is very ill in Jubilee, suffering with inflammatory rheumatism. Will you not pray that she may soon be well enough to be restored to her mother.

The Vocational building at Camden is finished and will fill a long felt need along vocational lines, inasmuch as it is equipped with all the necessary machinery to make teaching practical and more interesting to these people, who need this sort of training.

After a few years the county will assume all the expense of this building.

Miss Mary Paul of Milwaukee contributed $12 to help supply the needs of the sewing room at Prairie. We are grateful for this evidence of her interest and the money will be used as she designated.

In closing may I not impress you with the great need of second hand clothing in all of the Alabama stations—shoes, stockings, under clothing, coats, dresses and every thing it takes to keep the white child comfortable.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
DECEMBER

Miss Mary Kyle.....December 6
Miss Laurella G. Dickson...December 7
Miss Frances E. Brown....December 7
Miss Jean Morrison.....December 10
Miss Ruth C. Beatty, R.N....December 12
Miss Helen Artman.....December 16
Miss Kathryn Beattie.....December 17
Miss Sarah B. Meloy.....December 18
Miss Margaret Fehlman....December 18
Miss Dora B. Whitely.....December 19
Miss Mary E. Coie.....December 24
Miss Anna B. Criswell.....December 25
Miss Roma Beatty.....December 27
Miss Willa Ramsey.....December 27
Miss Sara Jane Lamont....December 29
Miss Mary R. Martin.....December 29

ETHIOPIA

Ethiopia has been much in the thoughts of all during the past weeks, especially since the battles have been raging and some cities have been taken by the Italians. The whole world is watching and waiting anxiously to know the outcome of this war that Italy is waging against Ethiopia and it seems as if all the nations may be drawn into the conflict. Much prayer has been offered that the Lord would guide the destiny of this little country of Ethiopia and preserve the lives of our missionaries and the work in our three Ethiopian stations.

The Women's Board instructed its missionaries to leave for the Sudan or Egypt and those in Addis Ababa were supposed to leave the field on September 11. At this date (October 10) no word has been received as to where they are or how they are faring and the press reports have been conflicting. Letters received from Addis Ababa, written on August 22, reported that all was quiet in the George Memorial Hospital and that the work was being carried on as usual. The Women's Board missionaries were much perturbed by the message ordering them to leave Ethiopia immediately. Like other missionaries there, they did not have any fear and wanted to stand by the work, but they expected to obey the order and leave the country as soon as they could get accommodations.

You will recall that at the recommendation of the Moderator of our General Assembly August 18 was observed as a Day of Prayer for Ethiopia throughout the United Presbyterian Church. The Emperor, Haile Selassie, also proclaimed the same day as a Day of Prayer throughout Ethiopia. The missionaries in Addis Ababa held a conference for four days, seeking the blessing and guidance of God in their time of great perplexity. Let us continue to uphold them in our prayers.

A cable from the Sudan, received on October 16, stated that Miss Isabel Blair had arrived in Khartum. A letter from Miss Blair, received just the day before, told a very interesting story of her attempt to leave Ethiopia. She and Miss Klein, a German nurse, had started for Gambeila soon after receiving the instruction from the Board and were well on their way when some of the natives compelled them to turn back. The mules were taken from them and they had to walk several miles back to Sayo. Later they were permitted to leave the country. They suffered no harm but were rather vexed at the interference and delay. We are so thankful for the knowledge of their safety. Miss Blair will no doubt help in the Girls' Boarding School at Khartum North while she is waiting to return to her own work.

EGYPT

A number of letters have come to us telling of the illness of Miss Mae Holland, R.N., and of her death and the funeral services. One letter said: "Miss Holland was one who never talked of herself or of her feelings for she was so busy caring for the ailments of others, so none of us knew that she was not in her usual health. She was in the clinic Monday morning and attended to those who came in. She seemed tired that afternoon and in the night she became really ill. The next day she ran a very high temperature and her condition seemed so grave that Dr. Hutchison was called from Tanta. He had her taken by ambulance to Tanta Hospital but at one o'clock the following afternoon, September 4, she passed away. The funeral was a real tribute to her life. The church was filled with weeping women and sad faced men of all classes. The Governor sent the Sub-Governor as his representative and the Sheriff of the District and the Government doctors were present. Crowds of the poor women to whom Miss Holland had ministered filled the church with their wailing. Dr. Acheson read the Scripture, Rev. Jamison led in prayer and Mr. Baird gave a story of her life and work and the pastor, Rev. Bascalas, gave a lovely talk. After the benediction a young man came to the front of the church and gave a short speech directed to the departed. This is an Egyptian custom and was done without the permission of those in charge. The casket was covered with a robe of white, pink and red roses. Many Moslem women came and showed their sorrow and their loss. Thus an opportunity was afforded to give to many a real message. After the service the precious dust was laid to rest in the burying place in Cairo."

The Mission is now faced with the problem of carrying on this work at Benha. The clinic has been closed for a time until someone can be found to take over the work. Let us pray that it may not be necessary to discontinue this work at Benha but that it may soon be resumed.

The missionaries have all returned from their vacations and are

P.M.I., Assuit, Egypt—White Gift Service, Christmas, 1934. (Some of the gifts can be seen on the platform.)

taking up their work with renewed interest. The schools have opened and many pupils have enrolled. In Pressly Memorial Institute, the only one reporting definitely, 430 girls had enrolled and more were expected within a few days. One of the missionaries who has just returned from furlough writes that she is so thankful to be back at work and is looking forward to a good year in P. M. I. "We know the blessing will come, not through our might or power, but by the Spirit of God."

Word has been received of the safe arrival of Miss Nellie Smith and Dr. and Mrs. Charles Laughead who left America on September 3.

Miss Evelyn McFarland who has been in America for two years for family reasons has found it possible to return to Egypt and was booked to sail on October 15. Dr. and Mrs. Neale McClanahan left at the same time to resume their work in Assiut while Rev. and Mrs. Glenn Reed of that party will go on to their chosen field, the Sudan. These are troublous times for travel in the Mediterranean, and we have been much in prayer for our missionaries who are on the way to their fields of labor.

INDIA

At this season many meetings are being held in connection with the beginning of the year's work. The first one planned for is called the "Christian Workers' Refresher"; this year it was held in the Girls' Boarding School in Sialkot opening on August 31, and lasting for two weeks. This is for the Christian women teachers. An interesting program is arranged with a daily program of Bible Study and lectures on Hinduism, Arithmetic and Nature Study, with Vesper service conducted by Mrs. Mary Samuel who, as many will recall, spent some months in America a few years ago. This Summer School is entirely self-supporting and it is believed that it is becoming of more and more value to our teachers. The Annual Sialkot Convention opened on September 24 and the Annual Meeting of the Mission was held October 10-19. A very interesting program was arranged. The

P.M.I., Assiut, Egypt—Students whose mothers attended the P.M.I. Buildings of Pressly Memorial Institute in background.

motto for the meeting was: "Ask and ye shall receive, that your joy may be full."

Toward the end of the summer the staff of Sialkot Hospital celebrated the birthday of Dr. Hunsberger. They invited "everybody" and all had a great time. About three hundred women and children were in attendance. The staff had a program—one of the best they have ever had. There were two birthday cakes, two bands and such lots of flowers. They take the jasmine buds, which are white and highly scented, and make necklaces of them. Dr. Hunsberger was decorated with about one hundred of these necklaces. The members of the staff all came in for a share and the next day some of the necklaces were distributed to the patients. The people love these jasmine buds above every other flower. There were many gifts also and many evidences of the love they have in their hearts for Dr. Hunsberger. It was really a great occasion and showed also how much the people consider the Hospital their own.

There has been an excess of rain by several inches, most of it during August, so the weather has been rather pleasant except for a few very moist, sticky days.

Mrs. J. A. McArthur has found it necessary to come to America on account of the illness of her little son, Kenneth, who had rheumatic fever during the summer. They arrived in New York on October 8. We hope the lad may very soon be restored to health.

In September the missionaries going to India were entertained by Hudson Presbyterial in the Forty-fourth Street Church, New York. This was especially in honor of Miss Vida Graham who is supported by that Presbyterial. She was show-

(Continued on Page 180)

At the Birthday Party—Left: Dr. Hunsberger garlanded with jasmine in the midst of the crowd at her birthday party. Church in background. Center: Miss Kate Hill, Superintendent, Memorial Hospital, Sialkot, India. Right: Dr. Hunsberger at entrance to Bungalow. The Band in background.

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

A CIRCLE OF PRAYER

If all the girls in the world took hands
It would make a circle
Joining all lands.

If all the boys in the world
Launched out to sea,
Their boats would bridge the oceans easily.

It would make a circle of friends
The world around
If we all joined hands.

—*From the French.*

JUNIOR RALLY

The Forty-third Annual Junior Rally of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries was held in the Avalon Church on Saturday, September 29, 1935. The attendance was excellent. The large auditorium of the church was filled with Juniors although the day was stormy.

An interesting program was presented. The address of welcome was given by Warren Brubach of Avalon. The response, by Barbara Gillespie of West Park. Several vocal solos were beautifully sung by Naomi Hann, a tiny little Junior from West Park. Mrs. R. A. Hutchison gave an excellent temperance address on the subject, "Dare to Be a Daniel". The Juniors of First McDonald in a pleasing manner presented a play entitled The Children's Way. A cornet solo was played by Janet Fleming, a Junior of Bellevue.

After a recess for lunch, the Juniors reassembled in the church auditorium at 1:30 for the afternoon session. The Knoxville Junior Choir was present and added much to the program by its splendid singing of several musical numbers. Miss Georgene White who was a short term teacher in Egypt, spoke in a most interesting and entertaining way about that country and our mission work there. The Beverly Heights Juniors gave a play, "Alice Through the Looking Glass". It was splendidly given and held the attention and interest of all. Mr. William Ashley, a son of missionaries to the Indians, gave an address on the Indians. All the Junior Life-Members of 1934 were called to the platform and presented with badges by Mrs. O. H. Milligan and Mrs. Edward Stotz.

Banners were awarded as follows:

1—Allegheny Presbyterial for highest average attendance for the year, Orphans' Home.

2—Monongahela Presbyterial for highest average of attendance for the year, Mt. Washington.

3—Any society in Allegheny Presbyterial for highest average of new members, Bellevue.

4—Any society in Monongahela Presbyterial for highest average of new members, Beechview.

5—Any Presbyterial for highest average of enrolled members present at Rally, Beverly Heights 100%.

6—The new Westmoreland Presbyterial banner was awarded to McKeesport.

The following story was sent us by Miss Viola Bayne. It is very interesting to us to know that in Ethiopia there are homes like the one Miss Bayne describes and we are happy in the thought that our school had a helpful influence in the lives of these young people.

A YOUNG HOUSEWIFE

By Miss Viola Bayne

Lacouch, age fourteen, and her sister Umsulu, age thirteen, are the daughters of a very good and much honored Ethiopian family. When our

girls' school was opened in Addis Ababa, these sisters were among the first to be admitted to the school. They were very interesting pupils and very bright. On Sabbath day they were generally found in the Junior meeting with one or more of their friends or nieces. When our school was closed these girls went back to their home.

Umsulu is now studying in school in England. Lacouch has been married to a very young Ethiopian husband. He has had some education, too, and speaks in English very easily.

While I was in Addis Ababa, I was invited to tea in this new home. Lacouch was very shy but clean and neatly dressed. While she busied herself preparing her tea table with pretty cups and her own baked cakes, the young husband explained the framed pictures on the walls of the living room. The pictures of the wedding were very interesting, and there were pictures of friends who are away in school. After tea was served, and it was most delicious, the young couple showed us the bed room, dining room and bath room. Then they walked with us out into their well kept and very pretty flower garden. In a small hut near the garden the husband had a much cherished motorcycle.

I shall long remember and always cherish my visit in this home and pray that many other Juniors may be sent to school where they can be taught some of the essentials for a happy home and how to live in it.

FOREIGN DEPARTMENT

(Continued from Page 178)

ered with so many donations that it was difficult to get everything packed by the time her boat sailed. Among these were things Miss Graham could use as Christmas gifts for her children in her school in Pathankot. There were towels and more towels, over one hundred strings of beads in one form and another, pins, ornaments, etc. There was also a box of gifts Miss Kate Hill will use for her nurses and a stack of safety pins of Red Cross variety and likewise some books. Miss Graham had a happy time and great interest in our missionary work was aroused among the women of the Presbyterial.

Word has been received that the India party consisting of the Misses Vida Graham, Louise Scott, Rose Shereda, Georgia Wengert, and Dr. and Mrs. S. C. Picken reached Alexandria, Egypt early in October. They expected to remain there a few days, waiting to transship for India.

Miss Jane Lamont and Miss Marie Cash who are returning to India sailed from New York on October 29. Our prayers are with them as they travel the dangerous seas. May the Lord preserve them and keep them in safety.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

THE HOME AND REPEAL

The Christian mother longs in these modern days to draw her loved ones close about her, close the doors of her home and shut the world out and Christ in. But, alas, the world comes into the home even on the wings of the wind, the loved ones must go out in the stress and strain and the home cannot be separated from the world. Whether a mother wishes it or not, the problems of modern life, the trends of thought and the social life of the days WILL enter the home; whether she wishes to or not, she MUST take cognizance of the civic and political life now inseparable from her home.

Our minds are running, this fall, in the channels of thought of Dr. W. E. McCulloch's book, "Christianizing The Home". At the close of the chapter in which Dr. McCulloch lists "some of the things which cause serious thought and some justifiable alarm", he asks this question, "How has the home been affected by the repeal of the Eighteenth Amendment?" Whether America fully realizes it yet or not in those human evaluations of anxiety, shame, sorrow and tears, repeal HAS affected the home. Every drinker of the 40 million gallons of hard liquor, of the 35 million barrels of beer, of the 21 million gallons of wine consumed last year came from a home. How did he and she return to it? There was spent for liquor, last year an average of $97.29 for every family in the United States. We know from this startling figure that there must have been very, very many homes where the family welfare and the family health was affected by this expenditure for liquor. Back of the increase in the commitments for crime are the sad homes from which these violators of law came. Back of the rapidly growing number of patients in the Keeley Cures, back of the drunken men and women on our streets are homes. Back of the 36,000 motor accident deaths, many, many of them due to drink, are homes plunged into sorrow and remorse. Back of every boy and girl overcome by the temptation of the open sale and ready proximity of drink is a home. Yes, the slimy hand of liquor has reached into the American home—reached into it by way of the air, by way of printer's ink, by way of the waves of light and sound on the screen, by way of color on the bill boards. It advertises its wares by half-truths and whole lies, it spreads its pernicious doctrine of "moderation", it lures the housewife into using liquor as flavoring for her cooking and puts cordials into the children's candy. Yes, repeal HAS affected the home.

Helpful as we hope the Church will be in teaching temperance, helpful as the School can be, if it will live up to its responsibility, yet we must look to the Home for that teaching which will not only inform our children as to the dangers of drink but which, through Christian emphasis, will also give the incentive and power for total abstinence in the midst of the social emphasis on drinking. In no other place can this moulding of thought and setting of convictions be done so effectively as in the home.

New leaflets—"The Benefits Of Repeal" and "The Revolt Against Crime". The secretary has been asked to print her convention address in this magazine, but it seems to be impossible to condense it without losing the message intended. A kind person to whom it was loaned has made some copies and one will gladly be mailed to any one desiring it.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

CONCERNING THE READING COURSE

Every now and then we receive letters asking for names and prices of study books for this year. It must be that these inquirers do not take *The Womens Missionary Magazine.* But you who do, and who regularly read this page, will know that study book information has been given here month by month since April, and you will not be at a loss if it is omitted this month in order to gain space for another subject.

Much interest is being shown in the Missionary Reading Course recently launched. Some societies are already at work. And already the mail has brought some honest criticism.

Objection has been made to the cost of the books. True, some of them are high priced books, but only books designed for mission study can be had in paper binding, and cloth bound books are never cheap. It has not been our thought that in many instances these books would be purchased by individuals, but rather, by societies or groups of societies, and that little by little a nice missionary library would be built up; or, where there is access to a public library, that the books would be borrowed. If the books are not already on the library shelves, with sufficient demand, librarians will place them there.

Some have asked if substitutions may be made for some of the books in the suggested list. After consideration by the Board, action was taken that for this year at least no change will be made in the plan as presented.

This year is a trial period for the Reading Course plan. By the time we meet in St. Louis enough sentiment, for and against, will have accumulated to point the way for future years, and of which we shall gladly take cognizance.

LEAFLETS FOR DECEMBER PROGRAMS

Hand Picking in Home Missions, 2c.
Is America a Part of the Non-Christian World?, 3c.
Her Own Story, 3c.

NEGRO—
Women's Work in Negro Missions, 2c.
Story of Robinson Memorial Hospital, 5c.
Our Indian Neighbors, 5c.
Missionary Review of the World, June issue, 25c.

PRESENTATIONS (Not related to December Program.)

These were presented at the Grove City Convention and were well received.

The Song They Sang, (Junior), 5c.
What Shall They Read? (Junior, New), 5c.
Myself-Others, (Young Women and Adults, New), 5c.

MISSIONARY REVIEW OF THE WORLD

Just as the June issue was devoted to Home Missions, the October issue is known as the Latin America Number. You will want it as a supplement to *Women Under the Southern Cross.* Order now, 25c.

PRAYER CYCLES

Our supply of 1935 Cycles is exhausted. All orders from now on will be filled with the 1936 issue which should be ready in December. The price, like the law of the Medes and Persians, "altereth not."

TRIBUTES

MRS. MARY JANE LYTLE

The Women's Missionary Society of the Second United Presbyterian Church of Los Angeles, California, desires to pay a tribute of love to the memory of Mrs. Mary Jane Lytle.

Her life, dedicated to God, was manifest by her faithful attendance on, and observance of the ordinances of His house. Her seat in church was never vacant except by reason of illness in her declining years.

We miss the sweet and gracious smile, her Christian fellowship in the Bible School the Women's Missionary Society and in the Prayer Group.

To her devoted daughter, Blanche, and to her sons and their families, who were so thoughtful of "Mother", we extend our loving sympathy and commend them to the Saviour whom she loved and served.

Mrs. Flora B. McNary,
Mrs. H. M. Pinkerton,
Miss Della Clements.

MRS. LAVENIA SMITH

In the death of Miss Lavenia Smith on July 19, 1935, the Women's Missionary Society of the First United Presbyterian Church of Wilkinsburg, Pa., has been bereaved of a most loyal, devoted friend and co-worker. Her interests found their center in her church of which she was a charter member and she never wearied in the work. The Italian Mission was her especial interest and in the Brushton Mission which she organized, pastor and people alike rise up and call her blessed.

Miss Smith was a generous, devoted member, always interested and always present when physically able. "She hath done what she could." We miss her presence and her wise, kindly counsel. As we go forth with the fragrance of the memory of this consecrated life upon us, may it be to a more devoted service for Him.

"Her face will be missed among us,
But her memory and work will abide.
The deeds that are done and seeds that are sown
Will blossom and be our guide."

COMMITTEE.

MRS. ROBERT S. WILSON

The members of the Women's Missionary Society of the Mt. Hope United Presbyterian church, Chartiers Presbytery, Pa. wish to pay this tribute of love to the memory of Mrs. Jennie Wilson, who was called home May 11, 1935. Mrs. Wilson, widow of the late Robert S. Wilson, was the daughter of William Woodburn and Sarah Meloy Woodburn.

Descending from religious ancestry of strong character, she carried on their principles in a quiet but vigorous way. Her life was one of faithful service, in her home, in the community, in Mt. Hope congregation, as superintendent of the Sabbath School and as an active worker in the Women's Missionary Society. She was also prominent in the work of Chartiers Presbyterial society and in the Washington County Sabbath School Association.

From a human point of view it seems to us that Mrs. Wilson's death was most untimely but God's ways are not our ways and we bow humbly in submission to his will.

We commend to the tender mercy of a covenant keeping God the daughter, the sons and their families, the sister and her family.

Committee.

MRS. OLIVE L. KENNEDY

In the death of Mrs. J. G. Kennedy on August 26th The Missionary Society of Santa Ana, California and Los Angeles Presbyterial have lost one who was always a wise counselor, a kind and faithful friend, and an inspiration to higher ideals.

As a pastor's wife, she was consecrated and efficient, greatly beloved in the various pastorates which her husband held—in Wellsville, Ohio; Denver, Colorado; Allegheny, Pa.; Charlotte, North Carolina; Santa Ana and Occidental, California. The energy of her last years was largely devoted to her efforts in behalf of "The Women's Association of the West," serving as Vice President.

She was devoted to her home, to her church, and to her God. Now she has been called into a greater life, a greater service, a greater happiness to be with Christ.

To the loved ones of the home we extend loving sympathy and commend them to Christ the Saviour with Whom she walked.

The following lines are a portion of a tribute written by Dr. J. G. Kennedy on the

occasion of their fortieth wedding anniversary.

Forty years! Useful years!
A home thou dost keep
Where the weary find rest.
A welcome thou givest that cheers every guest.
A life thou dost live that inspires to to the best.
Forty years! Fruitful years!

Miss Ethel Collins,
Mrs. Eva Raitt,
Mrs. Mina Tidball.
Committee.

MRS. MARGARET PATTERSON
MISS NAOMI FUNK
MRS. ADELINE McCUNE

The Women's Missionary Society of the United Presbyterian Church of West Newton, Pa., has suffered a distinct loss during the past year in the death of three of its members. The first to be called home was Mrs. Margaret Patterson. Although over ninety years of age at the time of her death, and unable to attend the missionary society and other church services for some years, she had a keen interest in the affairs of her church and always welcomed a chance to serve in whatever way she could.

Miss Naomi Funk passed away during the Easter season. Miss Funk was a faithful member, and was always found in her place in the missionary society and other church services until sickness in the family prevented.

In the death of Mrs. Adeline McCune the missionary society lost a faithful member. She was a regular attendant at this, and other meetings of the church. Mrs. McCune found her greatest pleasure in the religious and social meetings of her church.

We, the members of the Women's Missionary Society of the West Newton U. P. Church, wish to express our sincere appreciation of the lives of these Christian women. It was a pleasure to associate with them in the work of the Kingdom, and they are greatly missed in our church and community.

Mrs. James Latimore,
Mrs. James Scholl,
L. Belle Sherbondy,
Committee.

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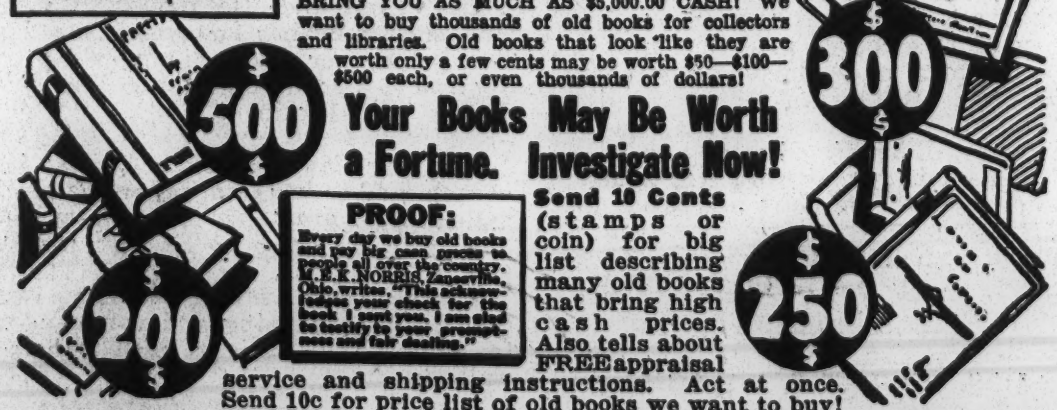

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PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 — Chakwal, North India
**Mrs. W. T. Anderson — Sialkot City
Miss Ruth Ardrey, 1924 — Sialkot City
Miss Hazel Bennett, 1908 — Gujranwala
Miss Roma B. Beatty, 1909 — Badomali
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Rebecca Jean Black, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Pasrur
Miss N. Addaline Brandon, 1931 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Vida J. Graham, 1922 — Pathankot
Miss Margaret Fehlman, 1918 — Lyallpur
Miss Ella M. Gordon, 1893 — Campbellpur
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva H. Hewitt, 1930 — Sargodha
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 — Taxila
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1893 — Pathankot
Miss Sara A. Moore, 1917 — Pathankot
Miss Jean Morrison, 1895 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Sialkot City
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Rose Shereda, 1928 — Sangla Hill
Miss Kate E. Spencer, 1918 — Sargodha
Miss Georgia Wengert, 1920 — South Sargodha

(*) Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920, — R. D. 1, Janesville, Wis.
Miss Frances E. Brown, 1928 — 101 W. Tioga St., Philadelphia, Pa.
Miss Marie E. Cash, 1926 — R. D. 6, Lebanon, Ind.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 — Milton, Oregon
Miss Sara Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia, Pa.
Miss Lillian McConnell, 1902 — c/o Mrs. W. J. Mitchell, 508 Wildwood Ave., New Castle, Pa.
Miss Willa Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa
Miss Helen V. Weede, 1928 — 514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911 — 227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Mary Martin, 1890 — c/o Rev. A. W. Martin, Tarkio, Mo.
Miss Elizabeth McCahon, 1875 — c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Leota Cabeen, 1909 — Alexandria
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Assiut
Mrs. Ada A. Dunlap, 1924 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Minnehaha Finney, 1894 — Mansura
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Tanta
Miss Jeannette McCrory, 1916 — Minia
Miss M. Evelyn McFarland, 1919 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances M. Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Cairo
Miss Laura B. Walker, 1904 — Luxor
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Cairo
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914 — c/o Mrs. H. S. Lybarger, 914 Cambridge Rd., Coshocton, O.
Miss Martha C. Glass, 1921 — 809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 — 30441/2 Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915 — 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 — 318 Orange St., Wilmington, N. Carolina
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura Wright, 1921 — Morning Sun, Ohio

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Marguerite McClellan, 1926 — Khartum North
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Khartum North
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Una Coie, 1918 — c/o E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924 — 315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911 — Lenox, Iowa

(Continued on 3rd page cover)

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA—APRIL 16 TO SEPTEMBER 30, 1935.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany																			
Allegheny	965.00	1425.00	109.00	55.00	172.13	53.00	6.00	86.00	59.00					31.00	21.00				2962.13
Argyle		167.00																	167.00
Arkansas Valley	1.00	271.00	1.00		1.00			5.00											279.00
Beaver Valley	96.00	268.00	288.00	7.00	16.00	3.00	5.00	9.00	4.00	2.00				4.00	6.00				705.00
Big Spring			45.00																45.00
Boston	35.00	200.00																	235.00
Butler	233.50	63.00	93.00	28.00	78.00				1.00	19.50	1.00			5.00	1.00				523.00
Caledonia	4.00	181.00	3.00	4.00	1.00	1.00		20.00	4.00	3.00					1.00				222.00
Cedar Rapids	7.00	309.45	19.00	7.00	12.00	2.00	2.00		1.00				1.00		2.00				362.45
Chartiers	180.00	369.00	214.00	6.00	5.00	1.00	1.00	12.00	2.00	345.00			10.00	2.00	2.00				807.45
Chicago	21.00	279.53	16.00	2.00	10.00	2.00	7.00		2.00	150.00	1.00	3.00	1.00	1.50	2.00				349.53
Cleveland	32.00	180.00	18.00	1.00	9.00	1.00		1.00	1.00					1.00	1.00				245.00
College Springs		32.00								145.00	2.00	3.00	2.00						40.45
Colorado	21.00	190.00	16.00	6.00	11.00	2.00			2.00					1.00	1.00				250.00
Concordia																			
Conemaugh	1.00	140.00	6.00	6.00	1.00	1.00			1.00	105.00				1.00	1.00				159.05
Delaware	34.00	160.00						10.00											204.00
Des Moines																			
Detroit																			
Hudson	16.00	324.00	35.00			1.00	1.00		2.00	1.00		5.00	2.00	1.00	1.00				389.00
Idaho	8.00	13.00	8.00	3.00	3.00	2.00			2.00					1.40	2.00				42.40
Illinois Southern	20.00	150.00	12.00	16.00	5.00						5.00								208.00
Indiana	5.00	14.00																	19.00
Kansas City	14.65	277.00	9.00	2.00	2.00	1.00			2.00						3.00				310.65
Keokuk																			
Kiskiminetas	19.00	25.00	39.00	21.00	6.00	6.00			11.00		5.00	9.00		5.00	1.00				147.00
Lake																			
Los Angeles	14.00		13.00	11.00	10.00	20.00			20.00						6.00				94.00
Mansfield																			
Mercer	1.00	175.00	1.00	1.00	1.00	1.00		6.00			1.00				1.00				188.00
Monmouth	16.00	101.00	18.00	10.00	10.00	2.00		10.00	2.00		16.00	2.00	1.00	1.50	1.00				190.50
Monongahela	300.00	4020.00	365.00	22.00	215.00	25.00		30.00	15.00	140.00				70.00					5202.00
Muskingum	15.00	351.80	33.00	17.00	11.00	1.00	2.00	9.00	6.00	18.70	6.00		1.00	3.00	7.00				481.50
Nebraska	17.00	126.00	16.00	3.00	3.00	2.00	2.00		2.00			4.00		1.00	2.00				175.00
New York																			
Ohio First	5.00	200.00	13.00	1.00	5.00		5.00			5.00			3.00	3.00	1.00				241.00
Oklahoma																			

Oregon	20.00	230.00		3.00										3.00					256.00
Philadelphia	95.00	200.00	235.00	25.00	18.00	6.00		65.00	6.00	5.00					4.00				659.00
Puget Sound																			
Rock Island	3.00	108.00	3.00	1.00	2.00			5.00		60.00									122.00
San Francisco	54.00	277.00	32.00	16.00	17.00	5.00	10.00	5.00	10.00					5.00	8.00				442.00
Spokane	6.00	13.00	3.00			2.00									1.00				25.00
Steubenville																			
Tennessee	10.00						2.00												12.00
Texas																			
Uncompahgre																			
Vermont																			
Westmoreland																			
Wheeling	73.00	37.00	16.00	1.00	1.00	1.00				3.00				1.00	1.00				134.00
Wisconsin																			
Xenia	43.50	307.00	29.50	5.00	5.00	15.00				4.00	8.00			8.00	2.00				427.00
Warm Springs Cong.	3.00		3.00	5.00	3.00					.86									14.86
Avalon Cong.		400.00																	400.00
Boulevard S. S.		170.55																	170.55
Coraopolis Cong.		399.98																	399.98
Ezel Cong.			200.00																200.00
Frenchburg Cong.			200.00																200.00
First Los Angeles Cong.		330.00																	330.00
Mr. & Mrs. John A. Miller		800.00																	800.00
N. Wilmgton WMS & YWMS		300.00																	300.00
Marissa Cong.		360.00																	360.00
Mrs. J. G. McCrory		200.00																	200.00
Norris Square S. S.		180.00																	180.00
Rochester, N. Y. Cong. & S. S		213.30																	213.30
Sparta Cong.		360.00																	360.00
Valencia Cong.		531.00																	531.00
Walton, N. Y. S. S.		100.00																	100.00
The Woods Sisters		500.00																	500.00
Duke Endowment																		4919.00	4919.00
Redemption of L. L. Bonds																		1700.00	1700.00
M. Lockhart Mason Fund																176.13			176.13
Sale of Leaflets															18.15				18.15
Parsonage Repayments						5145.23													5145.23
Annuities																		14400.00	14400.00
Returned on Church Loans																		800.00	800.00
Returned on Investments																		4352.70	4352.70
Investment Income																		24761.00	24761.00
India Permanent Equip.																		51.73	51.73
Interest	63.36									1334.07								18.87	1416.30
Mary J. Harris, dec'd																	50.00		50.00
Mary Porter Kyle, dec'd																	150.00		150.00
Elizabeth Brownlee, dec'd																	100.00		100.00
McAuley Payments																		75.00	75.00
WGMS Registration Fees																		210.00	210.00
Individuals, Classes, etc.	1474.06		32.72		11.25		29.81			.10									999.42
Refunds	579.51	368.00	12.00	10.00						230.20				66.17				17.50	1831.90
	4505.58	16396.61	2156.22	295.00	644.38	5304.23	72.81	273.00	155.00	1774.48	45.00	26.00	21.00	215.57	97.15	176.13	300.00	51305.80	83763.96

Respectfully submitted, MRS. J. B. HILL, Treas.

PARSONAGE PAYMENTS

July 16 - Sept. 1, 1935

First Toledo, Ohio	$ 25.00
Woodruff Ave., Indianapolis, Ind.	17.26
Girls' College, Cairo, Egypt	235.42
Kenmore, N. Y.	25.00
Green Lake, Seattle, Wash.	36.25
Kenton, Portland, Ore.	15.00
Harmarville, Pa.	20.04
Wilmington, Del.	37.38
San Jose, Calif.	29.70
Reedurban, Ohio	15.00
Morgan Hill, Calif.	49.95
Harmarville, Pa.	75.00
Reed Memorial, Lyndhurst, N. J.	96.67
2nd San Francisco, Calif.	38.67
Fairmont Park, Canton, O.	17.00
Olympia, Wash.	25.00
Stuttgart, Ark.	200.00
Woodruff Ave., Indianapolis, Ind.	17.26
Auburn Heights, Michigan	36.10
Kenmore, N. Y.	25.00
Emporia, Kansas	148.40
San Jose, Calif.	29.70
York, Pa.	68.90
Reedurban, O.	15.00
King Hill, Idaho	38.85
Kenmore, N. Y.	25.00
Kenton, Portland, Ore.	15.00
Total	$1,377.55

PARSONAGE PAYMENTS

April 16 - May 31, 1935

Reedurban, Ohio	$ 15.00
Somerville, Ind.	35.00
Warren, Ohio	116.00
Assiut, Egypt	1,082.91
Boston, Pa.	105.00
Morgan Hill, Calif.	49.95
Ingram, Pa.	222.00
Wilmington, Del.	37.38
Harmarville, Pa.	25.00
2nd San Francisco, Calif.	38.67
Reed Memorial, Lyndhurst, N. J.	96.67
Woodruff Ave., Indianapolis, Ind.	17.26
Reedurban, O.	15.00
Fairmont Park, Canton, Ohio	24.81
Olympia, Wash.	25.00
Girls' College, Cairo, Egypt	666.00
Total	$2,571.65

PARSONAGE PAYMENTS

June 1-July 13, 1935

Kenton, Portland, Ore.	$ 15.00
Woodruff Ave., Indianapolis, Ind.	17.26
Fairmont Park, Canton, Ohio	11.50
Bolivar, Pa.	75.00
Woodville, Pa.	50.00
Beverly Heights, Pittsburgh, Pa.	154.67
Wilmington, Del.	37.38
Olympia, Wash.	25.00
Kenton, Portland, Ore.	15.00
West View, Pittsburgh, Pa.	164.34
Reedurban, O.	15.00
San Jose, Calif.	29.70
2nd San Francisco, Calif.	38.67
Corsicana, Texas	69.45
Beaumont, Calif.	98.88
Auburn Heights, Mich.	86.10
Meridian, Pa.	31.91
Everett, Wash.	50.00
West 44th St., New York, interest only	60.00
Fairmont Park, Canton, Ohio	12.50
Russellton, Pa.	100.00
Total	$1,196.03

MISCELLANEOUS GIFTS

Rev. and Mrs. Arthur Petrie	$ 30.00
Friend of Missions	50.00
Y. W. M. S., Crafton	2.00
Friends	150.00
Y. P. C. U., Putnam	6.10
Y. P. C. U., 1st Wyoming	25.00
1st Butler Congregation	118.00
Anna B. Criswell	100.00
Connellsville Cong.	15.00
R. W. Dinsmore	25.00
Slippery Rock W. B. C.	20.00
Donora W. B. C.	50.00
First Denver	39.32
Zonie E. Beamer	75.00
2nd Los Angeles	10.00
Putnam Congregation	6.00
Mrs. Jennie Doig	15.00
Marian A. Paden	200.00
Mrs. P. Murdoch	10.00
Federated Church M. S. & S. S.	35.00
Military Ave. Women's Friendly Bible Class	18.00
Total	$ 999.42

FIVE DOLLARS FOR YOUR CHURCH, CLUB OR SOCIETY

Sell one hundred envelopes of needles for ten cents each and earn five dollars. ORDER NOW. Ann Geisler, 729 Grant Ave., (Apt. 206), Dayton, Ohio.

SELL WAX-O-ROLL

We will ship to your church on 60 days credit, 50 rolls of Wax - O - Roll. Cost $8.50, your profit $4.00. We pay carrying charge. You can easily sell this BIG roll of heavy waxed paper for 25c. Absolutely FREE with your order a Pyrex Glass Pie Plate size 11½ x 1½.

ORDER NOW.

Missionary Messenger Blossburg, Pa.

Announcement to the Shepherds.

The Name of Names

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called **Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.**"

These names have come to us out of the Old Testament prophecy. The following are some of the names which are given to Him in the New Testament history:

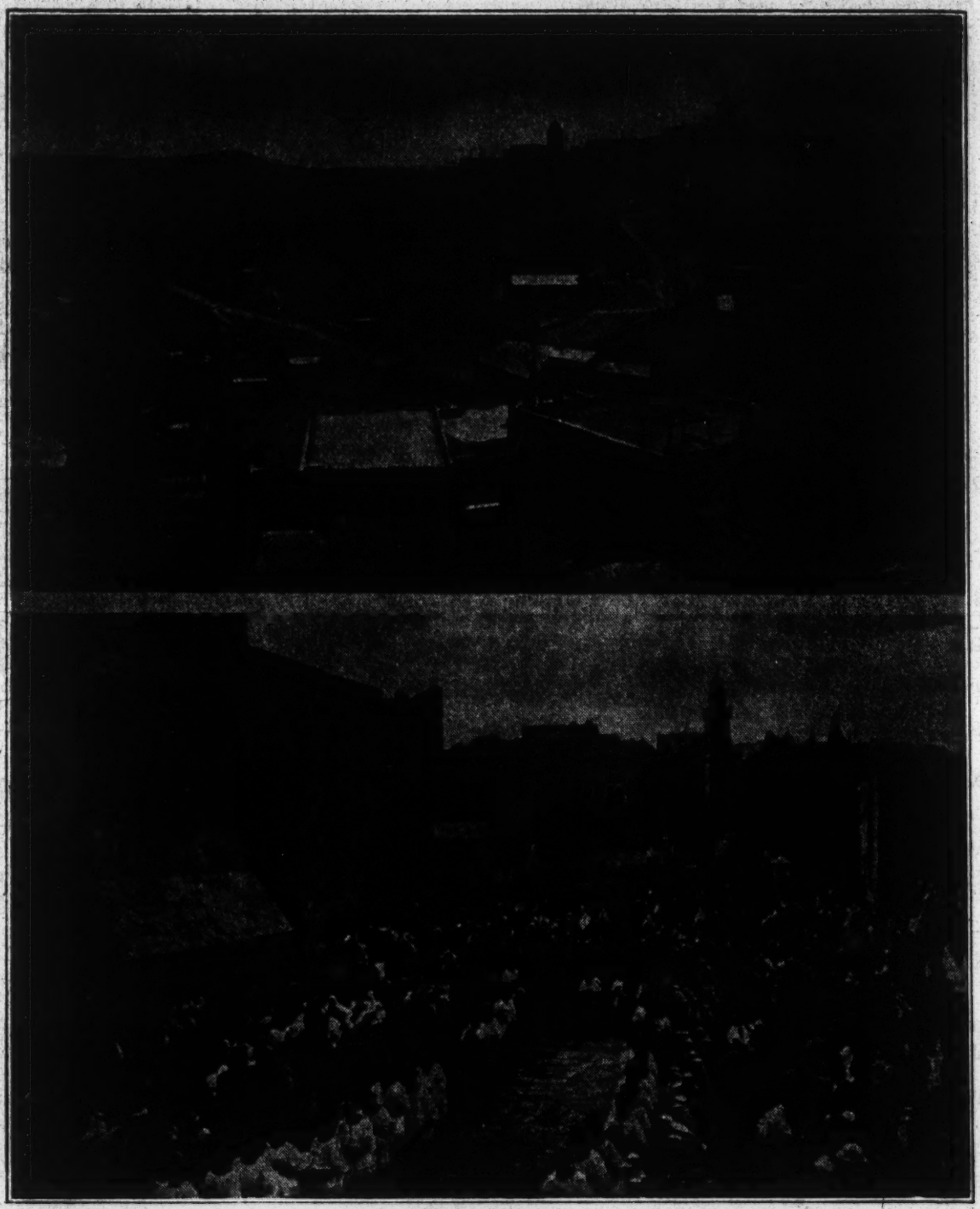
Jesus—"Thou shalt call His name Jesus."
Christ—"Thou art the Christ, the Son of the living God."
Lord—"Ye call Me Master and Lord: and ye say well; for so I am."
Prophet—"* * * A Prophet mighty in deed and work before God and all the people."
Priest—"We have a great High Priest, that is passed into the heavens."
King—"He is the blessed and only Potentate, the King of Kings, and the Lord of Lords."
God—"Christ came, who is over all, God blessed forever."
Word of God—"His name is called The Word of God."
Image of God—"He is the Image of the invisible God."
Emmanuel—"They shall call His name Emmanuel, which being interpreted is, God with us."
Good Shepherd—"I am the Good Shepherd, and know My sheep.'
Light of the World—"I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life."
Vine—"I am the Vine, ye are the branches."
Bread of Life—"I am the Bread of Life: he that cometh to me shall never hunger."
Way—"I am the Way, * * * no man cometh unto the Father, but by Me."
Messiah—"We have found the Messiah, which is, being interpreted, the Christ."
Savior—"He shall save His people from their sins."
My Beloved Son—"There came a voice out of the cloud, saying, 'This is My Beloved Son: hear Him'."
Head of the Church—"He is the Head of the Church."
Lamb of God—"Behold the Lamb of God, which taketh away the sin of the world."
Prince of the Kings of the Earth—"* * * Jesus Christ, who is the Prince of the Kings of the Earth."

Truly it is said, "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow * * * and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

What are you willing to do "for His name's Sake?"

MRS. CHARLES WRIGHT FULTON,
Secretary of Prayer Groups.

A LITTLE TIME APART



BETHLEHEM

Above: Bethlehem under snow. The X marks the supposed site of the Shepherds' Field.

Below: The Church of the Nativity on Christmas Day.

(See Article Page 206)